

HAVE YOU SEEN THE LATEST
B.S.A. Model
W
Price Rs. 126/- complete.
Wellington Cycle & Motor Co.,
Hornby Road, Fort, BOMBAY.

The Bombay Chronicle

HAVE YOU SEEN THE LATEST
B.S.A. Model
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Price Rs. 126/- complete.
Wellington Cycle & Motor Co.,
Hornby Road, Fort, BOMBAY.

FOUNDED BY SIR PHEROZSHAH M. MEHTA IN 1913.

VOL XV NO. 174

BOMBAY FRIDAY SEPTEMBER 9 1927

ONE ANNA

WELLINGTON CINEMA DHOBI TALAO.
TO-MORROW! THE THRILL THAT COMES ONCE IN A LIFE! **THIS WEEK!**
The Bewitching, Alluring, Attractive
LAURA LA PLANTE
and the handsome
TOM MOORE
dashing popular
In a roaringly funny and hilarious
UNIVERSAL JEWEL COMEDY DRAMA

"THE LOVE THRILL"

THE PROGRAMME INCLUDES A COMEDY.
TO-NIGHT: 3-30; 5-15; 7; 8-45 & 10-30 P. M. (S. T.)

PRECIOUS CINEMA LAMINGTON ROAD

TO-MORROW—THIS WEEK!

A GREAT FIGHTING THUMPING DRAMA!

"THE FEAR FIGHTER"

The story of a coward afraid to meet his opponent, but triumphant in the ring after his sweetheart had taunted him with the shut of "Yellow". The greatest ever screened, featuring the popular **BILLY SULLIVAN**.

The Programme includes a two-ree! **CHARLIE CHAPLIN**

Comedy "Pay Day" and Madon's "Movie Chat."

TIME:—3-30; 5-15; 7; 8-45 and 10-30 P. M. (S. T.)

A NEW ADDITION
TO THE WONDERS OF
THE MEDICAL WORLD

THE 'Shakti Sanjivani' Pills

Prepared after 48 years' long experience and containing the most efficacious and highly valued ingredients. They help the power of retention and make the body iron-strong.

Price Rs. 12-0 Net.

For a tin with 60 Gold-coated Pills full one month's course.

Rs. 3-0 for a tin with 30 Pills. For a full list of all other preparations write to:

Atank Nigrah Pharmacy,
JAMNAGAR (Kathiawar).

SHIPPING

N. Y. K. LINE
SINGAPORE, CHINA & JAPAN

Steamer	Tons	Arrival	Departure
Seiya Maru	6550	11 Sept.	17 Sept.
Muroran Maru	5374	18 "	1 Oct.
Sada Maru	5898	20 "	12 "
Hakodate Maru	5303	17 Oct.	10 "
Tamba Maru	5845	0 "	12 Nov.

NIFFON YUSEN KAISHA
Canada Building, Hornby Road, Bombay
Phone Nos. 20279, 22738. Telg: "Yusen."

OSAKA SHOSEN KAISHA
O.S.K. LINE
REGULAR SERVICE TO
JAPAN via SINGAPORE
HONGKONG & SHANGHAI

Steamer	Arrival	Departure
Culeba Maru	15th Sept.	22nd Sept.
Borneo Maru	24th "	31st Oct.
Indus Maru	12th Oct.	20th "
Shunko Maru	25th "	6th Nov.

For Particulars apply to:—
Ch. MURASE, Manager
Phone No. 23190, Telegrams: "SHOSEN."
Box No. 355.
Taj Building, Hornby Road, Bombay.

THE SCINDIA STEAM NAVIGATION COMPANY, LTD.

FOURTEEN SERVICES BETWEEN
1. Rangoon, Bombay, Karachi, via Malabar
2. Rangoon, Madras, Colombo.
3. Calcutta and Karachi via Coast Ports.
4. Rangoon, Calcutta, according to demand.
For freights and other particulars apply to:—
Messrs. NAROTTAM MORARJEE & Co., Agents,
Ballard Estate, BOMBAY.

Income-Tax & Super-Tax
Statutory Statement of Accounts prepared
Audit of Books of Firms UNDERTAKEN
B. L. THOSAR PUBLIC ACCOUNTANT
136-497, Kalbadevi Road, BOMBAY.
Tel. No. 22497.

BANKING

SHILOTRI BANK, LTD.

Shilotri Bank Buildings, Tamarind Lane PORT, BOMBAY
Branches:—GIRGAUM, JAVERY BAZAR & POONA CITY.
Assets exceed Rs. 50,00,000/-

SAVINGS BANK 5 per cent p. a.
ON MONTHLY MINIMUM BALANCES

INVESTMENTS mainly in or against Gold & Government of India Securities
GOVERNMENT OF INDIA SECURITIES Bought and Sold promptly
ADVANCES GRANTED against Gold & Government of India Securities
TEN TOLA GOLD CHIPS of superior touch and correct weight ready for sale
DR. PRABHAKAR B. SHILOTRI, M. A.; PR. D.
Managing Director

INSURANCE

? Do you wish to save yourself from the loss likely to be incurred on account of Riot?
Do you wish to save your Property and Land?

THEN

INSURE it with "BIRLA"

Insurances for ESTATE, SHOP, GODOWN, MONEY, ORNAMENTS, CLOTHES, LAND, MOTOR, etc. are accepted at very CHEAP RATIO.

Not only in Calcutta, but throughout India.

BIRLA BROTHERS LTD.,

Agents for various big Insurance Companies.

137, Canning Street, CALCUTTA. Phone No. 563

AMRUTANJAN

FOR

Speedy Recovery

FROM

Headache, Bruises, Cough, Cold, Rheumatism, and any and every other kind of Pain

Amrutanjan Depot

BOMBAY : : : : MADRAS.

Western India Life Insurance Co., Ltd.

HEAD OFFICE:—Satara City.

PROGRESS OF THE COMPANY.

Valuation	Year	Surplus disclosed.
First	1917	Rs. 11,532
Second	1920	Rs. 27,737
Third	1923	Rs. 1,16,544

No other Company started within 25 years could show equal results at the same age. Excellent opportunity for reliable energetic men of position and ability to represent the Company. For agency and other particulars please apply to:—

THE MANAGING DIRECTOR, Satara City.

INSURANCE

ORIENTAL

GOVERNMENT SECURITY LIFE ASSURANCE CO., LTD.
ESTABLISHED 1874

1926 Another Year of Record Progress

NEW ASSURANCES.	1924 Rs. 3,37,34,000	Increase Rs. 59,08,000
	1925 Rs. 2,96,42,000	
	1926 Rs. 3,91,39,000	Increase Rs. 94,97,000

THE FUNDS increased by Rs. 42 LAKHS to Rs. 7,39,50,000
THE PREMIUM INCOME now exceeds Rs. 1,05,30,000 per annum.

THE NEXT VALUATION takes place as at 31st DECEMBER 1927.
WITH PROFIT POLICIES effected before that date will be entitled to share in the DISTRIBUTION OF PROFITS of the CURRENT TRIENNIAL.

Prospective Policyholders are urged to communicate without delay with:—
DOUGLAS FORREST, F.F.A., Ag. Manager, Oriental Buildings, Bombay or to any of the Company's Offices.

WHY - WHEN and WHERE?

The Great Protection is to Insure Your Life.

WHY? - BECAUSE IT MEANS:—

- (1) Freedom from financial worries in old age.
- (2) Freedom from anxiety about those you leave behind.
- WHEN TO INSURE? "Immediately of course" is the only answer. Because delay means:—
- (1) Payment of higher premiums.
- (2) Danger of your dying suddenly leaving your near and dear ones unprotected.
- WHERE TO INSURE? With a Company Offering—
- (1) Sympathetic treatment.
- (2) Prompt settlement of claims.
- (3) The lowest rates of premium.
- (4) Protection against disablement from accident or disease.
- (5) Directorate combining business ability and Public Confidence.

THE HINDUSTANI BIMA COMPANY, LIMITED DELHI?

Wherein all the above advantages and many more in addition are available, will readily help you.

For further particulars please write to:—

PANDIT BAL MUKAND ATRIYA, Chief Agent for Bombay Presidency,
Apolo Street, BOMBAY.
Mr. PURSHOTTAMDAS S. PATEL, Chief Agent for GUJARAT AND KATHIAWAR,
Sakar Bazar, AHMEDABAD.

LALA GIRDHARILAL (of AMRITSAR), Managing Director,
"Diwan Bhawan," DELHI.

WANTED:—RELIABLE AGENTS all over the Presidency on handsome remunerations.

Bombay Widows' Pension Fund, Ltd.

ESTABLISHED 1870.

No. 23-25, Humum Street Fort, above Messrs. Warden & Co.

FUNDED CAPITAL RS. 272,700.

Investments in Government and Approved Securities only. Perfect Economy in management. The supervision as to Rates, Mortality, Investment and Valuation was entrusted to an experienced European Actuary.

The object is to make provisions for the widows of subscribers to a monthly pension from Rs. 5 to Rs. 50 without distinction of caste or creed. Rates of subscription are very moderate. 30 per cent. surrender value. In case the wife pre-deceased, twelve months' grace if occupation is lost. 25 per cent. Commission to Canvassers on first 12 months' subscription.

For details apply for a Copy of Rules to: **RAJANAN SADANAND DESAI,** Secretary and Treasurer.

CLASSIFIED ADVT.

Readers, Private Short Advertisements are inserted in these columns at the following rates:—

HALF ANNA

PER WORD

Minimum Charge being Annas Twelve
CASH MUST ACCOMPANY ORDER.

The full name and address of the advertiser is required, not necessarily for publication.

Advertisers who do not wish their names and addresses published will be given a Box number. The words: Apply Box No.—Advertisement Department, "Bombay Chronicle," will be paid for.

Answers to advertisements should be addressed as follows:—Box Number—Advertisement Department, "Bombay Chronicle" Office, Bombay.

Unclaimed replies to advertisements are destroyed after one month.

SITUATIONS VACANT

WANTED.—A SUB-ASSISTANT SURGEON for the Varsada Dispensary. Applications stating age, experience, the minimum pay expected should reach the CHIEF MEDICAL OFFICER, Cambay before the end of September, 1927.
A 2921

WANTED.—A SPINNING MASTER for Up-country Mill for Ring Frames. Apply Box No. 2025, Advt. Dept., "Bombay Chronicle."
A R2924

WANTED.—An OFFICE ASSISTANT for a Cotton Mill in Ahmedabad. Candidates must be Graduates in Economics, Commerce or Cotton Technology of British or American Universities. Also a qualified LADY DOCTOR for a mill Hospital in Ahmedabad. Apply stating qualifications, age, and minimum salary required, to BAKUBHAI AMBALKAR & CO., 49, Apollo Street, Fort, Bombay.
A 29247

WANTED IMMEDIATELY.—A qualified and experienced ELECTRICAL ENGINEER to act as Principal. Applications with full particulars and the least acceptable pay must reach Mr. MOHD. AHMED ALI, the Managing Director, the School of Applied Electricity, Kapurthala before the 16th September, 1927.
A R436

PETTY CONTRACTORS FOR EARTHWORK are invited to submit applications to the Foundation Company, Limited, for piecework contracts on irrigation works in Gwalior State. Only reliable men, possessing the necessary experience, will be considered and no advances will be made. Terms and particulars may be obtained from the Company's Engineer, at the Grand Hotel, Gwalior C. I., to which address alone application should be made.
A 29240

SITUATIONS WANTED

GUJARATI COUPLE.—Experienced, meritorious, High Caste, desirous of HOUSEHOLD WORK in same or different families. Perfect satisfaction guaranteed. For full particulars please communicate to Box No. 2025, Advt. Dept., "Bombay Chronicle."
A R139

PHOTOGRAPHY.

PHOTOGRAPHS.

Photographs of general interest are invited from readers from all parts of India for publication in "The Chronicle." Preference will be given to topical photographs on subjects of political, general, engineering, scientific or other interest. Accepted photographs will be paid for on publication, at usual rates.

The Editor undertakes no responsibility for the return of unaccepted photographs, but every endeavour will be made to return rejected photographs, accompanied by stamped addressed envelopes. All photographs must be sent to the

EDITOR,
"Bombay Chronicle,"
The Canton House Road, Bombay

HOUSES AND FLATS TO LET

If you are looking for a nice comfortable flat—come and see MCFADDEN'S FLATS.

TO LET on Apollo Bunder in London House, one big SHOP on the corner of 2 roads, with nice Show-rooms suitable for Milliner's carpet dealer's and electric business. Please apply to AKBARALI MOOSABHAI RAJA, Caruar Bunder, Phone No. 29234.
C 29243

TO LET at Villa Parle, a decent BUNGALOW having one Hall and eight rooms with beautiful garden, just two minutes' walk from railway station. Apply to AKBARALI MOOSABHAI RAJA, Caruar Bunder, Iron Bazar, Phone No. 29234.
C R29242

TO SUB-LET.—Light airy ROOM for Dispensary, Office, etc., at Frero Road, Fort, opposite Caxton Works. Apply APPEAL PRESS, between 5 and 6 p.m.
C R438.

EDUCATIONAL.

LEARN TOUCH TYPEWRITING FREE STANDARD TYPEWRITER COMPANY, 321, Hornby Road, Bombay.
A R421

THE ROYAL HOMOEOPATHIC INSTITUTE? DELHI (Registered under Act XXI of 1860) Teaches and Grants Diplomas in Homoeopathy, Electro Homoeopathy, Biochemistry, and Dentistry. Please apply for prospectus to Dr. R. R. GUPTA Royal Homoeopathy Institute DELHI.
P R370

FRUITS FLOWERS SEEDS.

11 lb. FRESH THIN SKIN WALNUTS, choicest dessert apples, pears, hazelnuts Rs. 5-8 each, 11 lb. Fresh thin skin almonds, stoneless sweet apricots, currants, raisins, Sultan's figs apple rings Rs. 13 each Prices Postage included. DAR BROS. Srinagar, Kashmir.
F R29203

KULU FINEST APPLES and PEARS from 15th July, 11 lbs. basket at Rs. 5-8 only. Satisfaction guaranteed. Apply—Manager, Colonel's Orchards, Bajaura, Kulu, Punjab. Tel: "COLONEL BAJAURA".
F R330.

FRESH FRUITS—ENGLISH ROSE LARGEST PEACHES, 7 lbs. net Rs. 8. Seedless Grapes 6 lbs. net Rs. 7. Charges included. WESTERN FRUIT AGENCY, Quetta.
F R411

MATRIMONIAL.

WANTED.—A suitable, educated and accomplished BRIDE for an M.Sc. Agrawal, Bachelor, age 21, healthy, highly connected, and son of a highly placed Government Officer. Preference will be given to inter-caste relationship. Persons holding similar views will please correspond with: GYAN CHANDRA HAZRATGANJ, Lucknow.
M R432

HOTELS.

CALCUTTA HOTEL LD

MIRZAPUR SQUARE, NORTH, CALCUTTA.
PREMIER AND LARGEST INDIAN HOTEL.
CHARGES:—Rs. 10, 6, 4, & 2-8 per diem. (Family suites with bath available.)
Telegrams:—"CALHOTEL"

TRADE ANNOUNCEMENT

THE GWALIOR

SUN BRAND

PORTLAND CEMENT

Surpasses all the requirements of the British Standard Specification and is certified by Government Test House, Alipore to be cement of a high order and recommended for all classes of work. All enquiries and orders will have our best attention.

YUSUF BUILDING
Churchgate Street, Fort, Bombay

Tel. No. 21986

FOR SALE.

KAKOMI TENNIS SHIRTS.
Here is a real bargain offer in Shirts! We will supply 3 Kakomi White Tennis Shirts up to 17-12" collar for Rs. 7-2 or 6 Shirts Rs. 14 to any address in India. Packing and postage free.

KAKOMI DURREES.
Kakomi Durrees are manufactured in a wide selection of pleasing colours and designs, order yours now!
Prices from Rs. 2-3 per sq. yard.
THE CAWNPORE COTTON MILLS CO., CAWNPORE.
K3

BOOKS AND STAMPS.

INDISPENSABLE FOR EXAMINATION—PANDIA'S HAND-BOOK OF COMPANY LAW—ONLY book which gives ALL a student wants to know. Complete summary, up-to-date case-law, exhaustive commentary. Available all Book-sellers. Price 1-12.
L R437

PROFESSION.

DON'T RISK your fortune blindly in the Poona Race. Consult me before it is too late. N. PURUSHOTHAM Fortune Teller, Empire Building, Hornby Road, Fort, Bombay. Attendance 9 a.m. to 7 p.m. No Tips please.
P

SEND TIME AND DATE of BIRTH or writing letter. One year reading Rs. 1. Five years Rs. 4-8-0. Extensive Rs. 10. Testimonials highest. The Sanjivni Astral Works, P. O. KASIM. KOTA, Vizag. Dt.
P R403

TYPEWRITERS FOR SALE.

Corona Four Latest New	Ra. 195
Corona Three fine	Ra. 95
Remington 10 Latest Slightly used	Ra. 150
Remington 10 Brief good	Ra. 110
Remington 10 & 11 from	Ra. 75
Gujarati Remington 9	Ra. 125
Century Portable	Ra. 85

Rebuilt Remingtons Nos. 10 & 11 and Olivers 9, 12 and 13 at specially reduced prices. **STANDARD TYPEWRITER CO.** 321, Hornby Road, Opp. Fetti's Institute Fort, Bombay.

MEDICAL.

"GOOD ORANGE."

Renowned Sikky Muslims for ladies and gentlemen. Sample piece 12 yds., fit for 6 shirts. Breadth 1-1/4 yds., Rs. 7-8. Ready shirts 6—Neck 15" Rs. 9. Money back in full if not approved. **A. S. MURTY & CO., CHICACOLE CITY.**
R401B

LEUCODERMA.—Patients who are suffering from longstanding Leucoderma, other treatments baffled, I shall cure them in a fortnight by LEUCODERMA. Absolutely no harm. If failure, money refunded. Rs. 5/- per phial nett. Dr. B. K. Chowdhury, 26/2, Grey Street, Calcutta.
P 28515-A

CATARACTS.—No matter, ripe or unripe No risk of operation. Cure Guaranteed. Particulars on request. "Sri" WORKS, Beadon Square, Calcutta.
P 28194A

GONORRHOEA MIXTURE.—The Positive, safe and speedy cure of Acute or Chronic Gonorrhoea and Gleet. Price Re. 1-8 (per V. P. P. and Packing charges). Prepared by:—**B. K. RELE & CO., Kshatriya Dnyati Nivas, Bombay No. 4.**
P R426

FREE TREATMENT FOR LEPROSY.

(Under Special Diet).

FREE SAMPLE PACKETS of the infallible remedy for Leprosy, or White Leprosy to prove its efficacy and to show that this disease is not incurable as supposed. It never fails. The sample packet will be enough to produce wonders in only one inch spot. Write for it at once per V. P. P. for annas 6 to meet the cost of its transmission. Details of infallible remedy for Constipation, Dyspepsia, etc., etc. **PANDIT KRIPARAM (Specialist in Leprosy), 8, Nandibagan Lane, Sukhia (Howrah).**
N.B. "Leprosy and its Treatment," a guide to cure Leprosy. Price Rs. 2, postage 4d. 5 extra.

PUBLIC NOTICES.

GOVERNMENT ANNOUNCEMENTS, Legal and Public
Notifications are published in these columns at the following rates:—

	Per Column
1st insertion	Rs. 7-8-0
2nd insertion	Rs. 5-8-0
3rd insertion	Rs. 4-8-0
4th and Subsequent insertion	Rs. 3-8-0

Notifical advertisements are requested to send remittance in advance and state clearly, whether they wish to insert their advertisement in these columns or in the classified short advertisement columns.

RAMJAS COLLEGE, DELHI

WANTED.

(1) One professor of English.
(2) One professor of History.
(3) One professor of Economics.
(4) One professor of Mathematics.
Professors of English and Mathematics to teach up to M. A. standard; the others up to B.A. Hons standard. Pay and grade according to qualifications. Preference will be given to first class men and men with teaching experience. Apply to the PRINCIPAL Ramjas College, Pucha Nauwan, Delhi.
29228

NOTICE.

THE PUBLIC ARE INFORMED that on MONDAY, the 5th and SATURDAY, the 10th September, 1927, the following roads will be closed to ALL vehicular traffic and reserved for public purposes between the hours of 4-30 and 8 p.m. on account of the immersion of Ganapati:—

SANDHURST BRIDGE from its junction with French Road to Chaupati, Chaupati from the old level crossing to its junction with Harvey Road, Hughes Road from its junction with Sandhurst Bridge to its junction with French Road, French Road from its junction with Chaupati to Chaupati Road.

Vehicles proceeding from Walkeshwar and Cumballa Hill towards the Fort and "Vice Versa" will have to proceed along the following roads:—

WALKESHWAR TO FORT.—Via Walkeshwar Road, Babinath Road, Hughes Road, Harvey Road, past Fire Brigade Station on to Girgaum Road, over Kennedy Bridge, Girgaum Road and New Queen's Road.

CUMBALLA HILL TO FORT.—Via Hughes Road, Harvey Road, past Fire Brigade Station on to Girgaum Road, over Kennedy Bridge, Girgaum Road and New Queen's Road.

FORT TO WALKESHWAR.—Via New Queen's Road, French Bridge, French Road, Chaupati Road, Harvey Road, Chaupati and Walkeshwar Road.

FORT TO CUMBALLA HILL.—Via New Queen's Road, French Bridge, French Road and Hughes Road.
That portion of Girgaum Road, lying between the Railway Level Crossing and the south end of Kennedy Bridge will be closed to north going traffic.

This order is made under the provisions of Section 23(4) of the Bombay City Police Act IV of 1902.
D. HEALY,
Offg. Commissioner of Police.
Head Police Office:
Bombay, 24th August, 1927.
29210

TENDERS.

GONDAL RAILWAY.

NOTICE FOR TENDER.

SEALED TENDERS for the supply of Consumable Stores from 1st January, 1928, to 31st December, 1928, will be received by the Storekeeper, GONDAL, upto 3 p.m. on 14th October, 1927.

2. Forms of Tender and Schedule can be had on application to the undersigned on payment of Rupees five per copy.
3. Earnest money of Rs. 250 should accompany each tender, which should be superscribed "Tender for Consumable Stores." No tender will be considered unless earnest money is received.
4. The Storekeeper reserves to himself the right to accept any tender in whole or in part and does not bind himself to accept the lowest or any tender.

(Sd.) T. P. SAMPAT,
Storekeeper,
Gondal Railway.
Gondal,
Gondal, 31st August, 1927.
29223

PUBLIC NOTICES.

IMPERIAL BANK OF INDIA:

THE BANK will be CLOSED on WEDNESDAY, the 14th instant, that day being a Public Holiday (KHORDADSAL), under the Negotiable Instruments Act, 1881.

J. G. RIDLAND,
Secretary and Treasurer.
Bombay, 3rd September, 1927.
29226

THE SCINDIA STEAM NAVIGATION CO., LTD.

NOTICE IS HEREBY GIVEN that the EIGHTH ORDINARY GENERAL MEETING of the above Company will be held at Sudama House, 31, Sprott Road, Ballard Estate, Bombay, on SATURDAY, the 24th day of September, 1927, at 4 p.m. (S.T.) to transact the following business:—

- To adopt the Directors' Report and the Audited Statement of Accounts for the year ended the 30th June, 1927.
- To sanction the declaration of a Dividend.
- To elect a Director in place of Mr. Ravashanker Jagjivan Zaveri, who retires by rotation, but being eligible, offers himself for re-election under Art. 97 of the Articles of Association.
- To elect a Director in place of Mr. Walchand Hirachand who retires by rotation, but being eligible, offers himself for re-election under Art. 97 of the Articles of Association.
- To elect Auditors for the ensuing year and to fix their remuneration.

The TRANSFER BOOKS of the Company will be CLOSED on the 21st September, 1927, to the 18th October, 1927, both days inclusive.

By order of the Board of Directors,
NAROTTAM MORARJEE & CO., Agents.

Sudama House,
Ballard Estate,
Bombay, 7th September, 1927.

N.B.:—The Dividend, when sanctioned, will be made payable at the Central Bank of India, Ltd., Bombay, on and after the 21st October, 1927, to those shareholders, whose names stand on the Register of the Company on the 20th September, 1927, to whom Dividend Warrants will be posted.
29245

LEGAL NOTICES.

SHERIFF'S PROCLAMATION.

IN THE HIGH COURT OF JUDICATURE AT BOMBAY.

ORDINARY ORIGINAL CIVIL JURISDICTION.

Suit No. 922 of 1927.
GHANSI BHIMSI of Bombay, Hindu Inhabitant, (proprietor of the firm of Shamji Ghansi & Co.) carrying on business at Dalisle Road, outside the Fort of Bombay. Plaintiff.

vs.
GANGARAM SAIBOO PULEE & SONS, a joint Hindu family firm, carrying on business at Lahurnum Road, outside the Fort of Bombay. Defendants.

WHEREAS by a decree made in the above suit on the 22nd day of June, 1927, it was ordered that the defendants do pay to the plaintiff the sum of Rs. 5,590-7-0 for debt, interest and the costs of the suit when taxed and noted in the margin of the said decree and further simple interest at 6 per cent. per annum upon the amount of judgment from the date thereof until payment.

AND WHEREAS by a warrant of attachment before judgment of moveable property, dated the 5th day of May, 1927, the following moveable property was attached, viz., 3 carts, 1 iron roller, 9 windows, one stone (fixed) for grinding chinnam, a lot of stones, one lot of wood, 16 wooden beams, a lot of corrugated iron sheets, iron etc.

NOW NOTICE IS HEREBY GIVEN that the Sheriff of Bombay will under and by virtue of a warrant for sale of moveable property, dated the 15th day of August, 1927, put up for sale by Public Auction on SATURDAY, the 17th day of September, 1927 at 4 o'clock p.m. (S.T.) in the compound of the above-named defendants at Parbhadevi, Dadar, without the Fort of Bombay, the aforesaid moveable property or so much of it as shall be necessary for the satisfaction of the said decree, interests, costs, costs of previous and this execution together with Sheriff's poundage.

Each lot to be paid for at the time of sale.
For further information application should be made at the office of the Sheriff of Bombay.

Dated this 30th day of August, 1927.
BYRAMJEE JEEJEEBHAY,
Sheriff of Bombay.
Messrs. MULJEE PRADHAN & PERREIRA,
Plaintiff's Attorneys.

29244

AUCTION SALES.

BENNETT & CO.

120, APOLLO STREET, FORT.

AUCTION SALE OF PEARL AND GOLD ORNAMENTS.

Under instructions from Messrs. Madhavji and Co., Attorneys for N. W. Pradhan, Esq., next friend of the plaintiff, Bhagwandas Dayal, in Suit No. 5015 of 1923 (Bhagwandas Dayal vs. Dayal, Ratanjee) and pursuant to the decree on counter-claim, dated 25th February, 1927, Messrs. BENNETT & Co. will, on SATURDAY, the 17th instant, sell by Public Auction at 3-30 p.m. (S.T.) at their Auction Rooms:—

Pearl and gold ornaments such as bangles, valis, necklaces, chokers, chudras, rings, etc., etc.

The above will be on view two days before the sale.

AUCTION SALE OF 2 BALES BROWN LEATHER LACES.

Messrs BENNETT & Co. will to-morrow SATURDAY, the 10th instant sell by Public Auction at 3-30 p.m. (S.T.) at their auction rooms by order of the bank concerned:—

2 bales assorted Brown Leather Laces (560 lbs.—sized from 2 1/2 in. to 6 1/2 in.).
A deposit of 25 per cent. will be required at the time of sale.

AUCTION SALE OF 40 BAGS PELLITORY ROOTS.

Messrs BENNETT & Co. will to-morrow SATURDAY, the 10th instant sell by Public Auction at 3-30 p.m. (S.T.) at their auction rooms by order of the bank concerned:—
40 bags Pellitory Roots about 40 cwt.
A deposit of 25 per cent. will be required at the time of sale.

AUCTION SALE OF 2 CASES FANCY ENGLISH SILK PIECE-GOODS (DRESS MATERIALS).

Messrs BENNETT & Co. will to-morrow SATURDAY, the 10th instant sell by Public Auction at 3-30 p.m. (S.T.) at their auction rooms by order of the bank concerned:—
2 cases Fancy English Silk Piece-goods (Dress Materials).
A deposit of 25 per cent. will be required at the time of sale.

WEEKLY AUCTION SALE.

To-morrow SATURDAY, the 10th inst., at 3-30 p.m. (S.T.) Messrs. BENNETT & CO. will sell by Public Auction at their rooms a quantity of grey and coloured piece-goods, etc.
By order of N. H. Moos, Esq., the Receiver in suit No. 1739 of 1926 (Chimnial vs. L. W. N. Joseph).
Yost Typewriter, clock, samples of yarn, bottles, powder boxes, etc.

AT 2-30 P.M. (S. T.)

1 second-hand rubber-tyred victoria.
1 second-hand rubber-tyred vis-a-vis.
1 second-hand rubber-tyred Brougham.
1 second-hand rubber-tyred office Shigram.
1 Bay Arab horse in harness.
1 Waler horse in harness.
By order of N. H. Moos, Esquire the Receiver, appointed in suit No. 975 of 1927 (Hirjiwandas vs. Anandibhai) Per Estate of Krishnaji Kaudaji.
1 "Studebaker" 6 seater motor car (model) 1925 in good condition and running order.

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SOME RACIAL AND PSYCHOLOGICAL FACTORS IN THE HISTORY OF THE PERSIANS AND THE PARSEES.

BY

A. R. WADIA, B.A., (Cantab.), Bar-at-Law, Professor of Philosophy and Dean of the Faculty of Arts, University of Mysore.

We Parsees constitute such an infinitesimal fragment in the midst of the teeming millions of humanity to-day that our history can hardly be expected to evoke any great interest beyond the narrow bounds of our own community. But we have succeeded in achieving a position in the public life of Western India in particular, and of India in general, out of all proportion to our numbers, and that is a phenomenon which may well arrest the attention of the serious student of history, to whatever community he may belong. In fact there is only one other community in the world, with which the history of the Parsees can bear comparison, and that community is of the Jews. The Jews in their ancient homeland did not show any great political development. They were not imperialists, though they developed a remarkable national patriotism. They were essentially a nation of poets and visionaries. Though their political existence was wiped off long ago their genius has enabled them to flourish in every European country, where they have chosen to settle down, and in the face of terrible persecutions their wealth has made them the financiers of Europe, while their intellectual eminence has made them leaders in every department of thought and activity. The international importance of the Rothschilds has pale into insignificance before the economic revolution ushered into existence by the genius of Karl Marx and his blood-and-iron disciple Lenin. In a single country like England there has hardly been an office of whatever eminence it be, which has not been adorned by a Jew. It was the Jew Disraeli that brought his oriental imagination to bear on the workaday problems of the British Empire. This century has seen no more brilliant philosopher than Bergson. Einstein has not had his peer in the realm of mathematics and physics. And both are Jews. But it is remarkable that in spite of their varied activities and divided national allegiance they have been able to preserve a communal solidarity, which cannot but exert admiration from their bitterest foes. The secret of this solidarity has been a living faith in the destiny of their race and an unshaken confidence in their Lord God Jehovah; that He will somehow establish their kingdom on earth. It is this faith which has brought into being the culmination of the Zionist movement; the Jewish recolonisation of Jerusalem.

Their old world neighbours were the Persians, the forefathers of the Parsees, who afford interesting points of comparison and contrast. Persians were not primarily poets. They were a nation of warriors, who carved out the greatest empire of olden times. Their conquests extended to the borders of China, covered a portion of India and westwards extended to the boundaries of Greece. It was but an epoch-making accident that saved Greece itself from the domination of the Persian, though Athens could not escape the humiliation of seeing her temples and houses laid low. They were not mystics, but they had a high ethical code and a zest for a truth, which commanded the admiration even of such a hostile historian as Herodotus, while the immortal Dialogues of Plato are scattered with admiring references to their habits and customs, whenever praise was due. The political glory of Persia, however, has seen many a rise and fall. The power that raised itself on the ruins of Babylonian and Assyrian Empires, the magnificence of religious toleration, that made Cyrus rebuild the Jewish Temple at Jerusalem, the prowess that made the name of Darius resound through the four corners of the ancient world—all this was itself laid low by the irresistible sword of Alexander the Great. But the old Persian genius resorted itself with the establishment of the Sassanian Dynasty by Artaxerxes-Papakan. Once again the Persian power was laid low by the Arab hordes. The fire-temple was replaced by the mosque. Persia ceased to be the religious dictator to millions. The religious centre of gravity passed over from Persia to Mecca. The symbol of Zoroaster's faith, the purifying fire, had to leave its native shores to find a hospitable refuge on the shores of India. It saw the fall of the Zoroastrian empire. But it would be a mistake to imagine that the Arab conquest burned up the Persian genius. Islamic Persia had her own contribution to make to the civilisation of the world, and the remnant of Zoroastrian refugees also had their own contribution to make towards creating a better India, albeit in surroundings and under circumstances not the most hope-inspiring.

Not merely as a Parsee, but more as a student of history and sociology I have often wondered at the strange ups and downs in the history of us, Parsees in particular and of Persians in general. What can those qualities be that have contributed to the dominance of small communities, and scattered withal, like the Jews and Parsees?

I have taken some pains to think about this for several years, and now that the kind invitation of the Editor of the Bombay Chronicle to contribute an article to the Special Number for the Parsee New Year gives me an opportunity I venture to write on a subject like the one I have just broached.

With the exception of some branches of the Mongol race, who have built up the Chinese civilisation and who created the power of the Moghuls, the advancement of human civilisation owes most to the two branches of the Caucasian race, the Aryans and the Semites. The latter have given to the world three great religions: Judaism, Christianity and Islam. The former have been conquerors of "great excellence," and yet built up great civilisations round the three great teachers: Zoroaster, Krishna, and Buddha. Over and above this the Aryans were responsible for the two great secular civilisations of the Greeks and the Romans, who along with Christianity may be regarded as the forefathers of the modern European civilisation, dominating the world to-day. A spirit of adventure, courage, resourcefulness, an intellectual breadth, speculative profundity, leadership—these have been the proud heritage of the Aryan race. It need hardly be said that these qualities have been distributed among the various branches of the "Aryan race" in varying proportions. The philosophic spirit was the gift of the Greeks, as it has been of the Hindus even to-day. The religious quest have been shared by the Persians and the Hindus. If political experimentation has characterised the European from the days of the ancient Greeks and Romans, the gift of political organisation was the supreme gift of the ancient Persians, as it was of the modern Romans and has been of the modern Europeans. It is necessary to bear this in mind in connection with the special gifts of the Persian race: adventurousness, love of novelty, flexibility, adaptability, organisation, a certain amount of religiousness, but without that intense conservatism, which has made Hinduism and Judaism survive the severest shocks of political defeats and persecutions of religious opponents. That explains why Zoroastrianism has today barely a hundred thousand followers, while at one time it numbered millions of followers, not merely in the Persian Empire, but even beyond its frontiers; nay, at one time it seemed likely as if under the corrupt form of Mithraism it would become the religion of the Roman Empire, and through it of Europe. But when all is said and done the most outstanding characteristics of the Iranian or Persian race have been its versatility and adaptability, the secret source of its vitality. Let me illustrate this through a rapid survey of the history of Persia.

The Kianian period had the distinction of witnessing the birth of Zoroaster, the first of the Prophets and the genius that gave the definite ethical stamp to his followers. The Iranians of those days were simple and rugged, nurtured to endurance in the cold hills of their native land. Their greatness was incubated and it sprang into glory under the Achaemenian Cyrus the Great. The adaptability of the Persians first came into prominence at that time, as his genius assimilated the ripe fruit of the Babylonian and Assyrian civilisations, built up by the Semitic genius. The creed of truth, which Darius practised, shines in all the majesty of simplicity on the rock of Behistun. To the student of sociology the downfall of the Achaemenians is as instructive as their glory. Alexander could destroy the political power of the Persian being, but not the civilisation that had been built up by the Aryan Iranians. Compared to the pomp and power of the Persian court, Alexander's court of Macedonia seemed small. Compared to the great administrative and organising experience of the Persians, Alexander was but a barbaric conqueror. But he had this genius to recognise his own limitations, and he did not disdain to make use of Persian experience and Persian talents in the organisation of his empire. But here again we come across the interesting fact that once defeated the Persians had not the grit to strike again and again in the name of patriotism. They became the willing tools of the conqueror, placing at their abilities at the service of their new rulers. The flame of patriotic fervour may have flickered here and there, but it could not resist the temptation to act in the line of least resistance and win the smile and the patronage of their new masters.

Far be it from me to deny the importance of the world consequences of the Greek conquest of Western Asia, extending to the Punjab. It surely broke the spell of the insularity of the Greek city-state. It opened the way to the Greek influence in the Orient which was greedily assimilated by the versatile Persians while as surely the haughty Greek

found not a little in the East, which he was forced to assimilate. But so far as the native genius of the Persian was concerned, it was eclipsed for wellnigh five centuries. The Sassanians once more made the power of the Persian arm felt in all directions. They held up Roman ambitions in the hinterland of Asia, and constituted the only foe worth the steel of the Roman Emperors. But the wheel of fate was revolving, and just as a conqueror from the politically insignificant Greece had made the Persian pride wail in dust so now an insignificant people, who had hardly emerged from the stage of nomadic wanderings, fired by a new religious fervour and mission, challenged the might of Iran. They were the Arabs and the degenerate Sassanians felt a hopeless prey to the prowess of men, who had been nurtured on the desert air, and whose souls had been fired by a new vision of the religious regeneration of the world. The fiat had gone forth from the Prophet of Arabia, to convert the world and Persia, as the next door neighbour was the first to feel the keenness of the Arab sword. And what did the Persians do? They fought as they were wont to fight. But once beaten, history repeated itself, and as in the days of Alexander the Persian patriotism evaporated, and the Persians accepted the new regime and the new faith.

one of the miracles of human history. For nomads to be conquerors of old established civilisations is certainly an event, that has had no parallel. The growth of the Arab power is



PROF. A. R. WADIA.

The Arabs were without any political experience, and if even the great Alexander had been forced to avail himself of the Persian system of administration and of the aid of Persians in practical administration, no wonder if the uncultured Arabs found that aid all the more indispensable. This much has been recognised on all hands. What is not so well known is the extent to which the great Arabian or Sargenic civilisation is indebted to Persian genius. The flexibility of Persian mind and the malleability of Persian character, both on their strong and their weak side, stand fully revealed in that momentous century and a half after the death of the Prophet. During this Abbaside period it is surprising to note how easily millions of Persians bade good-bye to the ancient Zoroastrian faith of their fathers; how easily they lent their aid to stabilise the Arab conquest of their mother land; how easily they imbibed the language of their conquerors, so much so that some of the greatest names in the history of Arabian Literature are really Persian. I gather from my learned colleague and friend Mr. Mahmood Abbas Shustery, the Head of Department of Persian and Arabic in the University of Mysore, himself a discerning and sympathetic student of Zoroastrian Persia, that the literature of Persia of that age preferred to write in Arabic as securing them a wider patronage and a wider public. He has furnished me with quite a long list of Persian contributors to the world of Arabic letters and some of the names are among the greatest in Arabic Literature. There were a host of translators from Pahlavi into Arabic like Al Mukaffa; and Mobad Bohram, son of Mardanshah, who translated the History of Persia; Muslim bin Qutaba; and Omar bin Farhkan, who translated various scientific works in Pahlavi into Arabic. The great musician of the age was Ibrahim al Mawardi. Arabic philosophy has seen few greater names than that of the Persian Avicenna, who was studied in all the European universities in the Middle Ages. Cibaishi the grammarian, Abdul Abbas Sarkhshi the astronomer were both Persians, as were the poets Abdulla bin Khalid and Hamad. The great jurist of the Sunni fold, whose authority is followed even to-day in India was the Persian Abu Hanifa. The interest of most of these Persian names as those of contributors to the development of Arabic civilisation is just this that in the short space of a

hundred and fifty years the intelligentsia of the Persia had ceased to be Persian in their religious or political or literary allegiance, and their example was followed by the millions of the rank and file. History knows no partiality, and cannot be blind to the curious character of Persians who inspire of great physical courage on the battlefield have lacked that much greater courage of endurance, which is not cowed by difficulties, however intense, nor by defeat—the courage that was displayed by the Greeks against Persians, by the Swiss under William Tell against Austria, by the Boers against the British, or by the Belgians against the Germans in the last war. It has not been unusual to speak of the religious tenacity of those Parsee pilgrim fathers, who braved the rigorous of the sea to make for India, and bade farewell to their native Persian soil rather than give up their faith to please the powers that were. All honour to them. But if one swallow does not make a summer, how can a few devout handfuls, even assuming with Prof. Hadi Hassan of Aligarh that Zoroastrian refugees reached the shores of Gujarat, be taken to be representatives of Persian mentality, when history shows that in a century and a half the Persian intellect became the bulwark of Arab civilisation?

All this, however presents only one side of the picture. If an intense flexibility marks a serious defect in Persian character, no one can deny the intense vitality of Persian genius. There have been conquerors that have broken the might of Persia on the battle-field, but she has not been conquered, who has not been himself conquered by the subtle charm of her genius, whether in the field of political administration or religious quest or elegance of living. We have already noted how Alexander was dazzled by the luxury of the Persian court and how his empire in the east came to be governed on the Persian model. It is not difficult to imagine the impact of the Persian brilliancy and wealth on the rude untutored mind of the desert Arab. It is recorded how an Arab soldier came across a gold coin and was so ignorant of its value that he was prepared to exchange it for a silver coin!

Nowhere is the genius of Persia seen to greater advantage than in the field of religion. Like the Romans the Persians were first and foremost a nation of soldiers, and like the Romans they were no philosophers. But like the Romans they were intensely religious, even perhaps superstitious. Like the Romans too they had a high sense of duty and truth, though not the same tenacity. But unlike the Romans the Persians produced a religious genius of the first magnitude in the person of the Prophet Zoroaster, who has influenced all religions after his time. The creed of Zoroaster, to adopt the more usual nomenclature, was an ethical monotheism of the severest type. But people who had been accustomed to the more concrete forms of nature worship could not live up to the simplicity of the Prophet's faith, and the synthetic genius of the Persians soon found ways and means of combining the old nature worship with the new and zealous creed of Ahura Mazda, the only God. In course of centuries they succeeded in evolving a heirarchy of the spiritual world and a complex ritual, but without deviating from the high ethical creed of the Prophet of Iran, except where the definitely heretical movements were concerned. It is something remarkable that because of the lack of an adequate amount of conservatism, because of the flexibility of Persian character, the religious life of Persia has been dominated by endless "heresies" and schisms. It is questionable whether the creed of Zoroaster was ever practised in its pure simplicity at any time in Persian history, while it is unquestionable that during different times definitely heretical movements like those of Mani and Mazdak arose and made their influence felt beyond the bounds of Persia, and even in Christian times as shown by the "Manichaen heresy" in Christian history. The Magi were an influential sect, who have been immortalised in the New Testament in connection with the sages who came to honour the birth of Christ. In the days of the Romans the cult of Mithra or Meher, only a Yezid in Zoroastrian hierarchy, pervaded the ranks of Roman legions, and invaded Rome itself, constituting a serious danger to the spread of Christianity.

Even more remarkable than this has been the influence of Persian character on Mahomedanism. Even after bending before the storm and accepting the new religion, the Persian tendency to independence of thought asserted itself, and the new converts threw themselves with characteristic zeal into the controversy over the Caliphate succession of the Imam Ali. The religion gained numerous and influential adherents, but only at the expense of the great schism, which has divided the Ma-

homedan world into two rival camps ever since. The genius of Persia would not accept anything without imposing its own spirit on it. I have come across some orthodox Mahomedan friends who do not hesitate to say that if Mahomedanism has not succeeded in maintaining its original simplicity, it is because of the luxurious and enervating atmosphere introduced by the Persians. But it must be said to the credits of Persia that the springs of religious life have not been allowed there to run dry or be fossilised as unchangeable creeds. Time after time have reformers arisen till in the last century arose Babism promulgated by a young Sayid, Mirza Ali Mahomed of Shiraz. The usual perceptions that followed, only as usual, fanned the fervour of the new movement, till now it is a spirit that has found a home in India and other parts of the world. The Babism and the Ahmadiyah movement are but fresh landmarks in the history of the same movement as a revolt of the soul of Persia against the caste traditions built up by the orthodox Mullas. This new religious movement seems to herald the new political outlook that has been the gift of the modern Europeans to the Asiatic world. A century of foreign domination there seems to have arisen a genius in the person of the present Shah of Persia, who may live to revive the faded glory of Iran in the world of politics.

It would be of interest now to proceed and see how the Persian genius has worked in that small body of patriots, who sought the hospitable shores of India. I am not unaware of some Parsees, who think that it would have been better if our refugee forefathers had gone to the West in the direction of Europe. It is not profitable to linger on what might have been, but it is difficult to resist making a few remarks on what might have happened in the West. The Jews indeed have been able to make a stand against the missionary zeal of Christianity, thanks to their intense enduring powers and a stiff-neckedness which has stood them in good stead in the midst of hostile and jeering crowds. Yet even they have lost heavily generation after generation, for the lure of Christ's personality has taken a heavy toll from above his age. So he was the first prophet of truth who appeared in the world, and kindled a fire which thousands of years could not entirely extinguish.

Anquetil Du Peron in his extracts from the Zend Avesta says "The Greeks, and orientals concur in representing Zoroaster as a genius of the first order. The glorious testimonies which the ancient writers bear to him, his sublime doctrine, his pure ethics, his learning—all these conspire to show that he was a philosopher animated with a love of wisdom. This legislator, probably passed his youth in contemplating the most sublime truths: his genius called to his aid all the materials for meditation. Retired to the mountains, he had learnt to despise the riches and conveniences of life. A right sense dictated him the purest morality."

It is the commandment of our Lord that we should not touch the dead body. This has a deep underlying scientific reason, for as soon as the life leaves the body the latter begins to putrefy. Dead bodies soon begin to putrefy and a touch will convey the germs to us also. Careful instructions are given as to the part of the house, and the manner in which the dead body should be kept, pending its ultimate disposal; the place of its final rest, where it may dissolve into its natural elements; the subsequent purification of the place where the body may have lain in the house; the people who carry the corpse, the clothes that may have come in contact with it, and the purification of the flowing water in which the corpse may have been found.

GREAT MEN ON ZOROASTRIAN ERA. The date as to when Lord Zoroaster the great prophet of the Parsees was born, and the era in which he lived is known in the best possible manner by the study of the cuneiform alphabets. No other way has been so very successful. It is only from the beginning of the 19th century that the study of the cuneiform alphabets has been made which casts a gleam of light on the primeval history of Iran.

Before this it was a very difficult task for us to know the history of our religion, may even to make any new researches in it. A majority of the books on the history of our religion had been written in Greek and Persian, and a great light had been thrown on it by them. The history written by Herodotus was considered as the most weighty among all the books on the subject in the Greek language. (Firdoshee's Shah Nameh has been considered as our religious and political history. It has been proved beyond doubt that both the authors had been the best historians of their times. Those great men's writings have been loved even to this day. They seem to differ in their opinion about our religious history. When these mighty writers and philosophers differ it is no wonder that the modern historians begin to doubt them. Some students put faith in Firdoshee's Shah Nameh, some in Herodotus' history, while others looked on both with a suspicious eye. There was a time when different writers and students held different views about the holy Zoroaster's era, but now we consider all these difficulties to have been wiped off. A great light has been thrown on fixing the Zoroaster's era by the researches of the cuneiform alphabets i.e., we have been successful in showing in what age our Lord Zoroaster lived.

ERA OF HOLY ZOROASTER.

The Prophet of Ancient Iran.

(BY MANECK HORMUSJEE DACHANJEE.)

Lord Zoroaster was not only one of the greatest prophets, but was also one of the sagest-philosophers. His deep thinking, his high philosophy, his mighty ideas, are unrivalled. Till now there have been many philosophers, many a thinker, but none seems to have attained that inner vision of the world and of the human nature as he did, none seems to have solved the practical problems of life as he did, none seems to have preached a religious doctrine all underlying with scientific reasons. For as it is said in this "The records of antiquity imply that the Zoroastrian books by their pneumatic character, stood for many sides of life. They have been wholly scientific in their contents, and the Greeks even speak of books purported to be by Zoroaster on physics, the stars, and precious stones. There is evidence that Zoroaster showed a practical bent of mind in his work as well as the theoretical and speculative turn in his teachings.

CEREMONIES BASED ON SCIENTIFIC PRINCIPLES.

All the religious rites and customs preached and advocated by him are full of meaning to a man with scientific eye. They have a meaning deeply rooted in them. They are hygienic and scientific, based on fundamental modern scientific principles. (though preached some 3,000 years back). Indeed we might as well say that he lived some 3,000 years before his times.

Dr. Martin Haug says in his original speeches of Zoroaster, "We cannot assign to Zoroaster's epistola a later date than about 2,300 B.C. Thus he lived not only before Moses, but even perhaps before Abraham. If we consider the early age in which he lived, it is not surprising that the high and lofty ideas which he proclaimed, were misunderstood and misrepresented for he stood far above his age. So he was the first prophet of truth who appeared in the world, and kindled a fire which thousands of years could not entirely extinguish."

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INHABITANT OF BACTRIA.

Ameans Marsalies Jalatu who in the 4th century had been to Iran with the Emperor Jostajan, writes in the 23rd Volume of his history that Zoroaster was an inhabitant of Bactria, who had accomplished a great and singular change in the religion of Iran. After that Histaspes the father of Darius had reformed the religion to a great extent. Besides these, many a great writer for example Santaklamand, Diogenes, Apollonius, Ptolemy, inclined to believe in the above authors. Agathias the Greek writer who was the most impressive historian of his days writes "It is not at all certain as to when Lord Zoroaster existed". The modern Iranians declare that he lived in the days of Histaspes (Vistaspa), but it is doubtful whether they mean by Histaspes, the father of Darius or some one else. Though the age of Zoroaster is not yet determined, yet it has been positively proved that he was the Prophet of Iranians, and that he had for the first time preached the religion in Iran. Besides these, many other historians and Roman writers have spoken much about the Zoroastrian religion, but they have not ascertained as to when he was born in this world. Greek and Latin authors have guessed a good deal about the Zoroastrian era, and have recognised different periods as the Zoroastrian era. The fundamental reason for these contradictory statements must be that there had been many men of the same name in Iran. It is clearly mentioned in the religious history that in the primitive days there had been many a philosopher of that name in Iran, one of them was the inhabitant of Kadeya, the second of Pamphilan, the third of Armanee, the fourth of Perses, the fifth of Proconesee, and the sixth one was of Babylon. Besides, numerous Zoroastrians had been on the land of Iran. A philosopher by name Stanley had written in one of his works about Zoroaster of Bactria, and it seems from the modern researches that he was our Spitama Zoroaster.

THE FALL OF ROME.

The above named Roman, Greek and Latin sages lived some five centuries before Christ. We learn from history that 6 centuries after the death of Christ the mighty Roman Empire which was the greatest in the world at that time, unfortunately fell to pieces. This country was the fountain source of art, literature, and philosophy, and its fall gave a rude shock to learning and study. Seven hundred years after the death of Christ, the Mohammedans and Arabs who had become very strong and menaced the whole world, the learning and philosophy had to take retreating steps. All the improvements that had been made in Europe in the 8th century were also overrun, and so the continent had to be once more again in the uncivilised condition. And we learn from history that in the 9th and 10th century Europe had become most uncivilised. The writers of history consider the 6th, 7th, 8th and 9th century as the most uncivilised period. But this condition of Europe had not touched in the least the continent of Asia for the seeds (Continued on next Page.)

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SOME RACIAL AND PSYCHOLOGICAL FACTORS IN THE HISTORY OF THE PARSIS AND THE PARSEES.

(Continued from Previous Page.)

seemed to have lost all joy of song and creative literature. The world has hardly seen a more conspicuous example of the lethargy which a dull environment could produce. The solitary gleam which broke through the commercial darkness of the dull uninspired existence of the obscure agricultural community of the Parsees was the historic visit of the Parsi Dastur Meherji Rana of Navsari to Delhi at the express invitation of the great Akbar the Moghul. It shows that Akbar was not unaware of the little community in an outlying corner of the country. It shows also that the community had kept alive the creed of Zoroaster, for which they had sacrificed everything else.

But the real chance for the community came with the advent of the Europeans from across the seas. Given suitable conditions the genius of the old Persians that had been lumbering for a thousand years once more began to lift its head. The birth of the eighteenth century saw Parsees as brokers of Europeans, merchants ship-builders, and even political agents. The early years of the nineteenth century saw an influential Parsee at the court of Peshwa, the Modji who finds a place, even though not a very flattering one, in the pages of Grant Duff's History of the Marathas; and another at the court of Coorg and Mysore. In the meantime Bombay had been metamorphosed from a fishing village into a port of world importance. With it rose also the rise of the Parsees. This history is far too recent to need any mention, especially as it has received very generous recognition at the hands of all. In fact the wine of praise has proved too strong for some members of the community to maintain a sound balance. But to illustrate the thesis of this article, I cannot avoid mentioning the chief directions in which the inherited genius of the Parsees has found expression.

The contact with the Western civilisation revived the dropping spirits of the communities. Increase of wealth and influence made them self-conscious and eager to be rid of the various exorcises which had crept into their life through their contact with the lower type of Hinduism, while the higher Vedanta had passed them by. The earnestness and the rapidity with which the leaders set about this task are an admirable instance of the open-mindedness and swift adaptability which have characterised Persian history through the ages. What the leaders began was completed by English education. No man played a more conspicuous part in this reform movement than the great Dada of Hind, Dadabhai Naoroji. It is regrettable that this phase of his life work is not as extensively known outside the community as it ought to be. His crusade against an illiterate womanhood marks him as the genius who saw in its true perspective that no community can advance without an intelligent and educated motherhood an elementary lesson, which has yet to be learnt by our sister communities in India. If in their case social reform has had a sickeningly slow career, if they have not yet outgrown the ancient and the medieval conceptions of the functions of priests and women, if their practice has lagged woefully behind pompous orations from the political platforms it is because they have attempted to introduce a new life on the basis of ignorant womanhood. The rapidity of progress in the Parsee community from the first has been mainly due to the sober and steady influence of the great Parsee sage, Farhe, who has been to the Parsees what the reformer was to the Hindus. He was achieved by him and his colleagues without letting loose the forces of a decaying orthodoxy. No reform was ever achieved anywhere in the world without opposition, and perhaps no reform is worth achieving without an opposition to act as a steady force. Nor is it necessary to say that his reform was carried out without any mistakes for which reform was ever carried out to perfection anywhere in the world? It is our human prerogative to advance through trial and error.

The effects of this new birth of the community were soon visible in various directions. The community had been dumb for a thousand years, so engrossed it had been in the task of preserving its individuality in the midst of countless mutually exclusive communities, the fat gift of caste to India, and in feeding the Iran Shah, the sacred fire that has been burning for the last thousand years and more, the living symbol of the history of the race, moved from place to place as the exigencies of unstable political life and the rise and fall of rival dynasties demanded. With peace and security the lost voice became vocal and found expression in journalism and literature. Nothing extraordinary has been achieved by them in these directions. But they laid the foundation of a vocational press in Bombay, which in the course of a century has developed vigorously. A hundred years ago they gave up their native Persian tongue and spoke the tongue their neighbours spoke. In the nineteenth century they created an easy flexible Gujarati, which for good or for evil has come to

stay. Learned Hindus of Gujarat may stigmatise Parsee Gujarati, but the evolution of a language follows its own course. A sanctioned Gujarati does not fall in with the traditions of the community and a people that have to give expression to their yearnings and their thoughts must be left freedom to develop or create a medium suitable to their needs. It has been an agreeable surprise to me to learn from my Hindu friends that Parsee novels and essays find greedy readers among Gujarati ladies and the verdict of a sober historian on the Parsee contributions to Gujarati literature does not fail to praise where praise has been due, as in the fascinating pages of the Hon'ble Mr. Justice Jaffer's Milestones of Gujarati Literature. It would not be perhaps uninteresting to note that Parsee pen is flexible enough to write even Sanskritised Gujarati, as is done by my friend Mr. Khabardar, the merchant poet of Madras. Years ago I first heard of him through a Hindu admirer, and even to-day he is far better known to Hindus than to his own community, for his poetry, the greatest that has come from a Parsee, expresses on a wider plane the soul of Gujarat, though not the soul of his community.

If the Parsees were the first in India to breathe the ideal of freedom and democracy from the masterpieces of English literature, they were not slow to pass on its clarion call to others. This too was the work of Dadabhai Naoroji, the political 'rishi' of modern India. His moral earnestness brought round him pupils from every corner of India, who carried the message of political self-respect and political advance to their distant homes. Here again this contribution was typical of the Western thought on Indian mind in Bengal produced a Ram Mohan Roy, from whose great reform movements all over India. But in Dadabhai the old Persian instinct of political dominance was the first to flower, while the universality and purity of Zoroaster's ethical teaching made him a champion of the weak and the oppressed: whether they were his ignorant sisters in his own community, or the oppressed 'ryot' all over India, or the educated Indians that felt humiliated at their political impotence.

From the purely ethical standpoint of the Zoroastrian faith perhaps the most striking contribution of the Parsees has been the new spirit of charity inaugurated by the first Sir Jamsetji Jeejeebhoy. In a country where the founts of charity ran only in building temples and feeding the needy and the lazy alike, it was an innovation fraught with happiest consequences to transcend the narrow limitations of a community or a caste and seek to lessen human suffering wherever found. It is doubtful if the catholicity of that great Parsee soul has ever been surpassed in the long history of Zoroastrianism. The example he set has been magnificently followed, though it cannot be concealed that the fount of charity has been sometimes muddied by a conscious or unconscious desire to make it a purchasing price of a title or a newspaper advertisement.

INTENSE ADAPTABILITY.

We have now come to a point where we can see the continuity of a certain mentality and a certain spirit in the history of the Persians and the Parsees. Their intense adaptability and freshness of outlook have given them a vitality, almost a certain irresponsibility. Their Zoroastrian heritage has given them a joyousness of life, a piousness that is continually increased by the keenness of strife against all the forces of evil, a strife that is inspired by a faith that the forces of light and goodness are ultimately going to be victorious. That is why they as a community find no inspiration in the Vedanta of Sankara. They cannot sympathetically react to the aristocratic tone of Manu. That is why after twelve centuries of an intimate contact the Hindu conception of life on the whole has not affected them, in fact has left them cold, though they have borrowed freely in the comparatively unimportant domain of ritual. The sudden and the catastrophic conversion of Persia to Mahomedanism after Nahavend and Cadesia becomes at least intelligible, when we remember the democratic universality of the teaching of the Prophet of Arabia. Persia bent before the storm, but in bending it lent all the weight of its culture and spiritual heritage and political wisdom to the new regime and shared in its triumphs. In India we were safe in the midst of Hindus, who did not care for our conversion. But a century of prosperity has brought face to face with new dangers particularly with reference to our ancient faith. It would be a mistake to imagine that Zoroaster's influence has been confined merely to us. He was the first to teach monotheism and a high ethical idealism to the world. His thought influenced the Jews, and through them he has moulded the teachings of the two great monotheisms of Christ and Mahomed. They too in their way have been the inheritors of his message. But we as his direct followers, a mere handful though we be, have a special responsibility to maintain intact his direct influence on us. Our contact with the West has brought new forces to bear on our intellectual

and religious allegiance. Many in the community have become indifferent to religion, some have openly left the moorings of our ancient heritage and launched out into perilous ventures where their individuality may be completely lost. This is not a danger to be lightly scoffed at in view of our dangerous flexibility and our numerical stagnancy. The community at present is particularly flurried by our economic insecurity. I am not at all concerned to deny its urgency or minimise its importance. But we are at times apt to forget that in this we are not alone in the world or in India. The wave of economic depression is the usual legacy of a devastating war. I have faith enough in the vitality of our genius to bring about a readjustment, however great the difficulties may be. It is infinitely more important to see that with our diminished numbers we do not lose hold of that in our religion, which has been our most precious heritage: a spirit that does not compromise with evil, ever ready to fight a valiant fight to help the weak and the oppressed. Is it a mere accident that the thought which no Parsee poet had the gift to sing has been sung by the Mahomedan Syed Mirzadeh Ishak, poet of the Persian Renaissance of today who has revived the name of Zoroaster in Persia? It has been so well translated by my friend Dr. Irach Taraporewalla of the University of Calcutta that I cannot do better than end this essay with a thought or two of Ishak:

"Let's hope and pray, when East is wide awake,
And strong again her new-found strength she'll use
To bring our sore-tried Earth the gift of Peace,
Of Goodwill and of Brotherhood of Man.
Henceforth no people should in bondage be;
All nations are from God—His Workers must be free."

Lord of the Nations of Earth!
Grant us Thy blessings and aid!
Grant that the hopes of our Prophet we help to fulfil!
Glorious the vision He saw, true is the promise he made;
Ishak has dreamed but a dream: let the Lord interpret as He will."

ERA OF HOLY ZOROASTER.

(Continued from Previous Page.)
of civilisation had already been sown in the latter continent. In that very age, the study of the Persian Avesta, and the languages had been much diffused in Iran, and in the same century Firdousi's Toos (May he rest in peace) revived once more again the dead and long forgotten history of the ancient Persian kings. From a study of Shah Nameh we can see that Asho Zarthosht lived in the times of the King Gustasp. In spite of a vast difference of opinion in the historical events mentioned by Firdousi and the above named writers according to my humble judgment some weight must be given to Firdousi's calculations. Masoodi the Arab historian dates Zoroaster as some 280 years before the times of Alexander the Great.

WHAT FIRDUSI SAYS?
Khondamir and Firdousi almost tally in their statements. All these ancient Persians, Roman, European, and Greek historians, are at a variance in their opinions, but all of them have said this much: for certain that there had been born a prophet in Iran by name Zarthosht and he had put his religion before the people of his times.

A world renowned fortune-teller Baile, thinks that Zarthosht existed some 5,000 years back. Kostra declares that Zarthosht lived 100 years before Christ, and is corroborated in his statements by Tieson.

CUNEIFORM INSCRIPTIONS.
In the beginning of the 19th century, commenced the discoveries of the cuneiform alphabets inscribed on the stones of the mountains of Iran. The pioneer of these discoveries was the renowned German Scholar Grotefend (a young man just fresh from the Bonn University) who with great pains and diligence worthy of a deep scholar tried to decipher these inscriptions on the mountains of Iran and thus has proved the religion to be historically true. About these inscriptions Grotefend had written a very noteworthy document, in which he has established the authenticity of the history of Zoroastrian religion the statements of these inscriptions nearly correspond to the history written by Herodotus. That is the writings of Herodotus are very momentous in searching out the truth of Iranian history. The history of the Kyanees dynasty by Firdousi agrees very much with that in the Avesta, and also the history of Alexander the Great as well as that of the Sassanian dynasty given in it closely corresponds to what is said by the Western authors. Herodotus is at variance with Firdousi in one point only, and it is this that the latter is quite silent about the Achaemenian dynasty whereas the former says much about it.

HISTORY AND RELIGION.

A lecturer or historian has to study different books and we too had to study different authors to get this information. What Firdousi has said about Kyanian dynasty and Herodotus about the Achaemenian dynasty in their books, seems to be true from these inscriptions. From this, one fact is evident that Kaikhushroo, Kai Gustasp, Kyanian

and his kinship whatsoever with Cyrus and Darius. They lived in different ages and ruled over different countries and thus it is a blunder to mix Gustasp with Darius Histasp. According to Shah Nameh and Zend Avesta it seems that Asho Zarthosht was born in the province of Bactria or Balkh in the days of the King Kai Gustasp. He was the last of the kings of the Kyanian line, and if that were the age of Lord Zoroaster, then he must be some hundreds of years before Darius the great. Darius age is counted as some 521 B.C. only. King Naveys of the Assyrian dynasty brought to an end the Kyanian line. The Assyrian dynasty ruled over Iran for some 1230 years before Christ and it lasted for nearly 500 years. The reigns of the Government had been snatched from their hands by Medes and they ruled for centuries. After that King Cyrus defeated them and seated himself on the throne of Iran. This Cyrus belonged to the Achaemenian dynasty, and was closely related to Darius who was the 4th King after him.

DARIUS AND GUSTASP.
From this it is evident that King Darius Histasp came some 800 years after Gustasp. And if Asho Zarthosht had been in the days of Gustasp then undoubtedly he comes to some 1300 years before Christ, as said above Gustasp lived some 800 years before Darius Histasp who in turn existed some 521 years before the birth of Christ.

As we go deeper and deeper in the study of history we learn that the countries ruled by Gustasp were quite different from those ruled by Darius. Not only this but they had different seats of Government. Gustasp had his capital in the city of Bactria or Balkh, while Darius ruled at Persopolis. Had Darius and Gustasp been one and the same person there could not have been such a difference in the Avesta, history and Cuneiform inscriptions, but as a matter of fact, there is a vast difference in these three authorities. We can be sure without the least hesitation that Darius and Gustasp were different persons and not one and the same person. I say not only from my studies, but King Gustasp and Darius were different persons but as said above it is manifest from the Avesta, history and the Cuneiform inscriptions as well. Over and above this the great western scholars like Sir George Rowlinson, Bamboonson, Dr. Martin Hauge, Vestergard, Maxmuller, Gibson, etc., are almost of the same idea.

3,200 YEARS BACK.
From the discoveries of the Cuneiform alphabets we can establish this much as an infallible fact that Darius and Gustasp were different personalities and existed in quite different ages. Kai Gustasp belonged to the Kyanian dynasty where as Darius was connected with the Achaemenian line. According to history Darius who once ruled over a gigantic empire of vast territories flourished from 521 B.C. to 485 B.C. and may be styled the founder of the Persian supremacy in the old world, and according to Prof. Maxdenker, Kai Gustasp the last of the Kyanian dynasty lived 1300 B.C. i.e. some 3200 years from this day. If Asho Zarthosht preached his religion in the city of Balkh in the times of Kai Gustasp, then undoubtedly we can judge that the Prophet of Iran flourished some 3,200 years back.

LABOUR STRIKES.

AN EXAMPLE FROM BRITAIN

(Miss Navajbai Dorabji Contractor, B.A., Lady Superintendent, Chandra Ramji Girls' High School.)

Strikes are a potent weapon in the hands of labour to bring capital to its knees; but they need be wisely sponsored and well-organised to produce a telling effect. If they are not, they only result in bringing hardship—if not ruin—to those who fortunately or unfortunately become participants in them. Strikes have acquired a potentiality for effective action mainly on account of collective labour which colossal enterprises of the modern times find it necessary to employ. An individual labourer, for instance, going on strike will find his occupation gone and will be a fool for all his pains.

Indiscriminate strikes, however, utterly fail of their object and become an epidemic which every right thinking person would strive his utmost to stamp out.

"NOT A PENNY LESS."

These observations are suggested by the general strike that threatened to paralyse the civic life of Great Britain on May 4, 1926, and very nearly succeeded in doing so. For good many days before the fateful day, pour-parlous were in progress between the representatives of Labour and Capital on the question of further continuance of coal-subsidy.

The Government decided to discontinue it; and the mine-owners came out for a cut in the miners' wages. The cry of the Labour was: "Not a second more, not a penny less." The negotiations failed, and the trade unions ordered a general strike of coal-workers, and ordered also a sympathetic strike of all associated workmen in England and Scotland. On the morning of May 4, no trains could run, no steamers could sail, no buses could ply, and no newspapers could be printed. In short, all industries came to a standstill, and even the pulsations of the populace threatened to come to a stop. People in

general found no means of conveyance, and many had to walk miles to go to and return from their places of business. Luckily, Government had foreseen what was coming on, and immediately established milk-distributing depots in Hyde-park and elsewhere. The supply of milk and other necessities of life was maintained throughout the vast metropolis of London by means of motor-trucks, labelled "For food only." Similar arrangements in all smaller centres throughout Britain kept life going as usual. The whole population was rationed on coal.

The British people are a newspaper-reading nation. They can live without food, but cannot at all exist without newspapers. The Government, therefore, immediately improved a daily paper of their own, called "The British Gazette," which rapidly attained a circulation of nearly 15 lakhs of copies a day. From the third day of the strike, papers like "Times," the "Daily Mail," the "Daily Telegraph" were able to produce abbreviated issues of 2 to 4 pages.

The strike was a lightning strike and was meant to produce an immediate effect on the whole nation. It did produce that effect, but not in the way desired by its organisers. It set up the back of the whole population, and every one spurred on himself or herself to do his or her laudable mite to mitigate the effect of the strike. One could easily understand the coal-labourer going on strike; but it was difficult to understand what pretext the other labourers and workmen had for joining hands with the coal-miners.

PEERS AS RAILWAY DRIVERS.
Almost every large concern spared a number of their clerical staff and other employees and placed them at the disposal of Government. Nearly 4,000 students came forward from the Universities of Oxford and Cambridge and offered their services as volunteers in various walks of life. People in general enrolled themselves as special Constables. Volunteers began to drive and conduct tube-trains, railway trains and omnibuses. They did not flinch from working as porters at railway stations or labourers in the docks. Peers of the realm were seen working as railway drivers, conductors and even porters. The nation was given a challenge: it readily accepted the same and rose as if with one voice.

On the whole the strikers behaved themselves well. They were kept on starvation wages from their trade union funds. But they could not altogether escape from the ugly allurements of the strike. They broke into disorder, burnt omnibuses in London, derailed an express train in Scotland, and killed a volunteer in the docks. Naturally the strikers lost all sympathy with the British nation; and their organisers thought it prudent to call off the general strike after nearly two weeks of duration.

When the strikers went to resume their work, they were told that those of the volunteers who elected to stick to their job would be retained in service, and they would rank in service after the volunteers. Every one of the re-employed was asked to point in the lowest grade, and some of them found that they were not wanted at all.

During the strike days, it was a sight to find every one doing his or her bit. Occupants of private motor cars readily gave a lift to persons who were stranded for want of means of locomotion. Motor-lorries were seen carrying children to and from their schools. Every one realised that he or she was on trial for endurance and privation, and every one bore it remarkably well. Each household was asked to limit the use of coal-gas, and to economise the energy of electricity; and they call was met cheerfully. Places of entertainment were closed; and all took it as a matter of course.

A TRIAL OF STRENGTH.
What struck every one was how the trying emergency which called forth utmost patience and endurance on both sides was solved without the least shedding of blood. There was absence of any undue resentment on the side; there was complete absence of any severity on the other. It was a trial of strength, much after the fashion of tug-of-war. Both sides took it in a sportsman-like spirit.

In short, the general strike called forth the stuff of which the British Nation is made. The nation went forth in its grim determination to stamp out general strikes from existence. A general strike like the one of May 1926 was never heard of before; and it will not occur again in the future as long as the memory of the present strike lingers in the human mind.

A lesson or two may be usefully drawn from the events narrated above. In the face of a vital danger, every one must banish considerations of self from his or her mind, and begin to think in terms of the Nation to which he or she is proud to belong. The strikers must always remember that they resort to an extreme measure by going on strike, and they should studiously desist from adding to it the unsavoury feature of violence in whatever form. They ought to do nothing that would forfeit sympathy of those among whom they have to work. A strike is almost always capable of producing one effect. It injures—and very often cripples—the industry against which it is aimed. It is even more deadly in its effect on strikers themselves.

A VITAL NEED OVERLOOKED

LIVER AND MIND.

(BY FREDDOON KABRAJI.)

THE CITY DEFICIENT IN PLAYGROUNDS.

(By P. N. Polishwala.)

"Sport has helped in breaking down not only caste, but racial barriers in an extraordinary way. Cricket, Tennis, Hockey and Athletic Sports are bridging the gulf better than all platform speeches of interracial gatherings." The above opinion of a wise politician is quite true and indisputable.

NEED OF PLAY GROUNDS.

America provides a good example in this respect. The Playground and Recreation Association of America is a vast organisation having its affiliated bodies all over the continent. It is supported in its efforts by persons of all political parties and its work is carried on throughout the year. From the information supplied by 302 towns in America to this Association in 1923 it appears that 1,500,000 more dollars were spent in that country than in the previous year. Twenty out of the said 302 towns set apart bonds worth 5,000,000 dollars for meeting expenditure on public recreation, and received 1,000,000 dollars as donations from various institutions and individual philanthropists. Chicago alone spent an additional amount of 1,000,000 dollars on playgrounds and recreation in the said year. The City of Akron in the State of Ohio set apart 2,000,000 dollars to encourage open air games. Another town in America sanctioned the expenditure of 100,000 dollars for a Swimming Pool. The City of Oakland in California has paid superintendents to supervise and direct games, 2 municipal boat-houses, 7 public places for evening recreation, 5 evening gymnasiums, 1 open space in a public park for camping during night time and 1 large open space for camping during the summer. In this City free instructions are given to school boys and girls in Tennis. In the City of New York 1,200 fire-hydrants are allowed to be used for the children's sports in water at fixed times, also the fire-hydrants are fitted up with spray-bath apparatus for the convenience of the public. These facilities for water sports and shower-baths may not be possible in Bombay where the supply of water for drinking purposes is inadequate, but the provision of open spaces as playgrounds cannot be said to be a Quixotic idea. Small and big playgrounds at suitable distances in all the localities of the city are an urgent necessity and no time should be lost in providing them for our rising generation.

The authoritative figures in detail as to what extent attention is given for playgrounds in America and how great a sum of money is being freely spent on this indispensable and blessed work, are published in a local contemporary as shown above. These figures should be read and studied with zeal by every ardent member of our Bombay Municipal Corporation and City Improvement Trust and when an opportunity arises he should strive his utmost to bequeath the necessary public benefit to the City of Bombay.

After having read about the above mentioned gigantic figures of lack of rupees being spent for playgrounds only, our City fathers should not keep themselves idle but should bestir themselves as they are in duty bound to perform some similar work, with all their zeal and strength. Those who are not voicing out boldly their support in favour of such expenditure and refuse such grants, trembling with fear, do nothing but prove their apparent ignorance of the matter. Those members who not knowing what progress is being made in other parts of the world, who without waiting to see, expose themselves to laughter by showing their hopeless ignorance by their so-called services are not at all wanted in our Corporation. We all know very well since a long time how very short we are of playgrounds.

The want and weakness to supply a good number of playgrounds for schools, colleges and local clubs is a disgrace to the City of Bombay. One will understand the difference easily regarding the above mentioned worth-knowing subject, if one will think of a picture of authentic figures of 10 and 15 lakhs dollars on the one side and the fuss and "tamasha" which some of our too wise corporators make on the other. It is quite necessary to establish a representative association amongst us under the auspices of the Y.M.C.A. the Social Service League, the High Schools and the Maidan and the office cricket clubs in order to secure playgrounds so that we may be able to fight out fairly at the proper time on this matter.

THE MAIDAN CRICKET FIELD.

It is a fact noted by even the commonest of observers that the record of scoring in cricket on the Gymkhana grounds is considerably higher than that on the Maidans (Drax, Cross and Esplanade) grounds. This may lead people unacquainted with the technicalities of this game to attribute the same to decided superiority in the skill of the Gymkhana players and I wish to warn the readers against such a misapprehension and request the readers to consider the following points.

There have been many definitions of genius, but one may venture this, "Genius is simply the most exquisite balance of Mind over Liver!" In the degree in which you can overcome Liver by Mind, you can be a genius.

Some cynics in high places have said that a man is what his liver is.

It is, therefore, necessary that we study this wonder called a man's liver. The most vital as well as the most superficial, the most palpable as well as the most impalpable differences that make up the intricate pattern of life, may be boiled down, it is said, to the liver. This is not just the advertisement boom of the patented of liver-salts. It is the serious claim made by scientific men. The claim is, that upon the pathological condition of the liver of the individual depends his outlook and his conduct of life in every second of time and every cubic inch of space. That is to say, that if a raging of one's contribution to life were taken, over a certain period of time, it would simply be the graph of the health or the pathological condition of the liver from one tick to the other of time. Now the condition of the liver is determined by the issue every moment of the conflict between the disease bacteria and the health bacteria raging in the "inside" of man. Therefore, one's entire contribution in life (taking his "vibrations" of body, mind and soul, all in all) is determined by this particular issue of each moment of the war eternally raging between the bacteria of disease and the bacteria of health in the alimentary tract. But this is merely to come to a logical deduction and an absurd stop, were it not that it clears the ground and provides a necessary parallel or simile which is to help us see beyond. The parallel is this. The war between the friendly and the hostile bacteria is not confined to the alimentary tract of man for it rages quite as fiercely and extensively in his mind. And the important difference is this. While man has but limited control over the fortunes of the opposing forces in his digestive system, he has much more control over the issues of the opposing armies in his mind. Liver is not the sole dictator. Mind can veto the Liver's bill, and resolutions with the power of Will, can neutralise his bilious suggestions and insinuations and his acid criticism by the alkali of Auto-Suggestion and calm reasoning. So that the Liver is the Autocrat, and the mind is the Wise Ministry (or might be) strange as that sounds to us, who know ministries for what they are worth.

THE POPULAR HERO.

But did we not say that scientists have traced man's entire life-contribution, or "performances" to the condition of the liver? What is now the point in showing the mind to be the better of the liver? This: there are those who have a liver but no mind; and there are others—extremely rare species—who have a mind; and no liver. The above finding of scientists applies to this former class of the genus homo. The almost universal species who have no mind but much liver, or more accurately, those whose liver scores over mind. But that is not to say, that the achievements of Science, Art, and the Human Spirit are the blind and random result of Liver. It is rather, to say that these achievements are the deliberate vindication of Mind over Liver, trophies of the War of Life have been won by Mind, by the most handful of those who represent Mind. This is not so commonly accepted. Liver who is the spokesman of Self is the popular hero. Liver carries away all the votes. Liver stands up for a party and flies a flag and wears ribbons on his sleeve. Liver defends his country right or wrong; his profession right or wrong; his church, his paper, his client, the stronger man right or wrong. Although he quite fails to see it, in his defence of country, political party, church, client, etc., "ad infum" he is merely defending himself. That Liver all over. But Liver has never produced an enduring work of art, or made a great scientific discovery or won a great moral victory. If anything, it has ridiculed the great work of art, or science, or of the human spirit and hoisted the man of Mind as an ineffectual dreamer and idler! When, in a better mood, Liver has not exactly howled down Mind, or the man of Mind, it has damned him with faint praise or raised him to the peerage of genius and effectually removed him from the practical affairs of the House of Commons! What a different state of things we should have if Genius were given a hearing in the House of Commons instead of Liver!

There have been many definitions of genius, but one may venture this, "Genius is simply the most exquisite balance of Mind over Liver!" In the degree in which you can overcome Liver by Mind, you can be a genius.

(Continued on Page 11.)

TRADE AND FINANCE.

WEEKLY MARKET REPORT.

Bombay, Sept. 8.
Money: Conditions in the money market are steady, all funds having been placed at 3 per cent. with more borrowers than lenders. The trade demand has further increased by Rs. 19.26 lakhs, as a result of which the bank rate has been raised from 4 to 5 per cent. effective 8th September 1927. The following are the fixed deposit rates:—two to three months 3 per cent. and six months 4 to 4 1/2 per cent.

The statement of the Imperial Bank of India as of 2nd September 1927, shows a decline of Rs. 209.39 lakhs in the cash balance now amounting to Rs. 30,12,73,000 as compared with Rs. 56.90 crores at this time last year. Loans and cash credits are up by Rs. 35.04 lakhs and Rs. 75.65 lakhs respectively, while inland bills discounted are down by Rs. 0.96 lakhs. Government deposits show a decrease of Rs. 131.43 lakhs to Rs. 14.08 crores, while other deposits are up by Rs. 86.83 lakhs to Rs. 70.35 crores. The percentage of cash to liabilities is 35.31, a decrease of 2.26 per cent. under last week.

In the gilt-edged market an easier tone has been noted due to sales by bazar operators which have been occasioned by the acceptance of Six Months' Treasury Bills at Rs. 87-9. The volume of business, however, is not large, 3 1/2 per cent. Paper declined from Rs. 75-10 to Rs. 75-7. 1945-50 Loan closed at Rs. 107-9, 5 per cent. 1925 and 1933 Loans were unchanged at Rs. 101-14 and Rs. 103-2. 5 1/2 per cent. 1928 Bonds kept steady at Rs. 106-2. 6 per cent. Bonds, 1927, and 1930, changed hands at Rs. 100-5 and Rs. 104-14, 1931 at Rs. 106-6 and 1932 at Rs. 107-8. 6 1/2 per cent. Bombay Development Loan was unchanged at Rs. 112-8. 4 per cent. 1960-70 Loan was placed at Rs. 88-9 and 4 per cent. New Loan 1934-37 is quoted at Rs. 94-2.

The currency return as of 31st August 1927, indicates an increase of Rs. 138.02 lakhs in note circulation now amounting to Rs. 180.47 crores. Silver coins and silver bullion under coinage have also increased by Rs. 119.82 lakhs to the large figure of Rs. 106.00 crores and by Rs. 13.40 lakhs to Rs. 8.89 crores respectively, while gold bullion remains unchanged at Rs. 29.76 crores. Securities in India and in England are both up by Rs. 2.16 lakhs and Rs. 2.64 respectively. The metallic reserve ratio to circulation is 80.15.

According to recent reports the Bombay Improvement Trust is about to issue a 4 per cent. Loan repayable 1960-70 to the amount of Rs. 25 lakhs. It is understood that the Loan will be open for subscription by the public early in October. It is gratifying indeed to note that this Corporation has adopted the more fitting method of securing funds through public subscriptions in preference to private tenders.

Exchange: An improvement has been noted in sterling exchange this week with a rise in quotation to Rs. 5 29-3/4. For sellers and to Rs. 5 15-1/4 for buyers. This is attributable to a large measure to Calcutta operations and to some extent by the export bills appearing locally. The under-current of the market is regarded as steady to firm following the purchase by Government at Rs. 5 15-1/4, since the last tender. The following are the forward rates:—

September 1s. 5 29-3/4; October 1s. 5 15-1/4; November-December 1s. 5 21-3/4; January-February 1s. 6d; March 1s. 5 15-1/4; April 1s. 5 29-3/4; May 1s. 5 7-8d; and June 1s. 5 27-3/4.

The dollar sterling quotation was almost unchanged at 4.85 3/4. French Francs kept steady at 124.01 and the Belgas at 34.92. The Italian Lira depreciating to 89.65 closed at 89.45.

Gold: The price of ready gold has declined by six pices to Rs. 21-7-3 per tola in further sympathy with steady sterling. The volume of business is still limited. The daily average offtake is unchanged at 32,000 tolas and stocks on hand still approximate 3 1/2 lakhs tolas. The price of gold in London improved from 84s. 10 3/4d. to 84s. 11 1/2d. Sovereign rates are quoted at Rs. 13-7-6 and Rs. 13-7-9 for ready and forward. In our market the highest and lowest rates during the week were Rs. 21-7-6 and Rs. 21-7-3 for ready and Rs. 21-7-9 and Rs. 21-7-6 for 12th September and 11th October settlements. The incoming mail is expected to bring 27,500 gold. Inclusive of these arrivals and exclusive of the present week's shipment the total visible supply from London to India is about 235,000. The total imports during the week amounted to Rs. 11,21,354 in bar and coin.

Silver: The tone of the silver market has been generally steady with narrow fluctuation of about six annas per 100 tolas. This steadiness is attributable to China banks buying which has more than off-set the pressing effects of recent sales. Speculation in Shanghai has to a large extent dominated both London and our own markets. The price of ready silver opened at Rs. 57-10 and after reaching a low of Rs. 57-7, improved subsequently and closed at Rs. 57-13. Transactions this week have been fairly large. The daily average offtake has risen to some 140 bars, while stocks on hand have fallen to about 2,300 bars. In Shanghai the rate for T T on London improved from 2s. 5 11-1/2d. to 2s. 6 1-8d. The highest and lowest rates in London during the week were 2s. 5 3-8d. and 2s. 5 3-16d. for ready and forward. In our market the highest and lowest rates were Rs. 57-13 and Rs. 57-7.

for ready, Rs. 57-13 and Rs. 57-8 for 16th September settlement and Rs. 57-14 and Rs. 57-8 for 14th October settlement. The incoming mail is expected to bring 25,000 silver. Inclusive of these arrivals and exclusive of the present week's shipment the total visible supply from London to India is about 227,500. The total imports during the week amounted to 320 bars and Rs. 41,396 in coin.

Shares: Cotton mill shares have generally sagged this week although no large losses have been registered. This weakening is believed to be due chiefly to pre-holiday sales rather than to any inherent weakness. The following are the fluctuations:—Bombay Dyeing Rs. 9914-99812; Century Rs. 43812-440; Central India Rs. 5678-5684; Crescent Rs. 2178x-21812x; Pambhoy Rs. 9578x-9628x; Madhewji Rs. 11812-1214; New Great Rs. 320-32312; Pearls Rs. 600x-6064x; Simplex Rs. 185-1864 and Swadeshi Rs. 545.

The miscellaneous section has been fairly steady with some improvement in rates. Tata Iron Ordy. improved from Rs. 528 to Rs. 538 and Defts. from Rs. 171-4 to Rs. 180. Andhra Valleys slightly receded to Rs. 8014. Bombay Trams were unchanged at Rs. 1464. Tata Hydros remained steady at Rs. 1,096-4. Bundi Cements improved from Rs. 29 to Rs. 2912, while Katni Ordy. and Defts. were placed at Rs. 1714 and Rs. 550 respectively. In Railway shares Ahmed. Railway declined from Rs. 9028 to Rs. 870x. Other shares are unchanged in prices.

Among bank shares Imperial Bank improved from Rs. 1,412x to Rs. 1,425x and Contributors from Rs. 3514x to Rs. 3564x. Bank of India shares are quoted at Rs. 798x and those of the Central Bank at Rs. 2610x.

Calcutta: Despite the fall in the price of Hessians from Rs. 2014 to Rs. 188x, shares in the Calcutta market have remained steady.

FREIGHT QUOTATIONS.

MESSRS. PITAMBER & CO.

Bombay Sept. 7th
Steamers Seeds Seeds Seeds
Ports. &/or of 12 of 14 of 15 of 16
month of & 13 Cwts. Cwts. Cwts.
Shipment Cwts. measur

Hull
Oct. 18/- 19/- 20/- 21/-
Nov. 16/6 17/6 18/6 19/6
Dec. 16/6 17/6 18/6 19/6

London
Sept/Oct. 16/- 17/- 18/- 19/-
Nov./Dec. 15/3 16/6 17/6 18/6

Liverpool
Sept. 21/- 22/- 23/- 24/-
Oct. 18/- 19/- 20/- 21/-
Nov. 16/6 17/6 18/6 19/6
Dec. 17/- 18/- 19/- 20/-

Marseilles
Sept/Oct. 16/- 17/- 18/- 19/-

Antwerp
Oct. 18/- 19/- 20/- 21/-
Nov. 16/6 17/6 18/6 19/6
Dec. 16/6 17/6 18/6 19/6

Rotterdam
Oct.-Mar. 19/- 20/- 21/- 22/-

Hamburg
Oct.-Mar. 19/- 20/- 21/- 22/-

Bremen
Oct.-Mar. 19/- 20/- 21/- 22/-

Have
Oct. 19/6 20/6 21/6 22/6
Nov./Dec. 18/- 19/- 20/- 21/-

Dunkirk
Sept/Oct. 18/- 19/- 20/- 21/-
Nov. 16/6 17/6 18/6 19/6
Dec. 16/6 17/6 18/6 19/6

Barcelona
Oct. 21/- 22/- 23/- 24/-

Genoa
Oct. 18/- 19/- 20/- 21/-
Dec. 18/- 19/- 20/- 21/-

Naples
Sept. 18/6 19/6 20/6 21/6
Oct. 15/6 16/6 17/6 18/6

Trieste
Sept. 18/6 19/6 20/6 21/6
Oct. 15/6 16/6 17/6 18/6

Venice
Oct. 15/6 16/6 17/6 18/6

New York
Sept. 10/-

Remarks: Market is quiet but steady.

LINSEED OIL.

London, Sept. 7.
Linseed, Oil, naked, London cwt.—
Oct/Dec. delivery buyers 30.9.
Linseed, Oil, naked, London cwt.—
Jan/Apl. delivery paid 31.9.

LINSEED.

London, Sept. 7.
Linseed Calcutta, ton.—
Sept/Oct. shipment sellers £17-7-6.
Linseed Calcutta, ton.—
Oct/Nov. shipment sellers £17-10-0.
Linseed, La Plata c.i.f. ton.—
Sept. shipment Continent paid £15-17-6.
Linseed Bombay, ton.—
Sept/Oct. shipment sellers £18-5-0.

LONDON METALS.

London, Sept. 7.
Copper English best Selected 60-58
Copper Braziers 70-12
Yellow Metal 62-12
Spelter Hard Indian Brands 24-14
Corrugated Sheets, 24 gauge 14
Tin English Ingots 288

BULLION MARKET

SILVER.

Bombay, Sept. 8.
The Silver market opened steady but declined on scattered selling. Closing quotations as per Bullion Brokers' Association as under:—
Ready 57/13.
Bhadarwa 57/15 57/13 57/13
Asha 58/ 58/ 57/14 57/14
London Shanghai 2-6 1/8.

GOLD.

Ready 21 8 0
Bhadarwa 21 7 3
Asha 21 7 3

PUNJAB PRODUCE QUOTATIONS.

The Sri Krishna Bombay Trading Co. Ltd.
Muktsar (Punjab), Sept. 6.
Wheat Asaj 4/10/8.
Wheat Maghar 4/12/9.
Gram Asaj 4/1/6.
Gram Katik 4/2/6.
Gram Jeth 3/12/7.
Cottonseed Maghar 3/12/7.
Barley Asaj 3/3/6.
READY.
Wheat 4/8 to 4/14, Gram 3/15 to 4/8, Barley 3/2, Rapeseed 7/8 to 7/12/7.
Market arrival.
Wheat 1,000 mds. Gram 500 mds. Barley 100 mds.
Market condition.—Steady.

Bombay, Sept. 8.
The following are the current Kerosene Bazar rates of the Burmah Oil Co., Ltd., Bombay.
The BURMAH OIL CO. LTD.,
Rs. as p.
"Waterbury" 150 deg. F. Test
per case of 2 tms 9 10 0
"Firefly" 150 deg. F. Test per
case of 2 tms 9 4 0
"Swastika" 125 deg. F. Test
per 2 tms 7 12 6
"Chukker" 125 deg. F. Test
per 2 tms 7 10 6
"Chukker" 125 deg. F. in bulk
per 8 Imp. gals. 6 0 0
"Victoria" 125 deg. F. per 2
tms 6 4 6
"Victoria" 125 deg. F. in bulk
per 8 Imp. gals. 5 0 0

THE SEEDS TRADING ASSOCIATION.

Bombay, Sept. 8.
Castor seeds Delivery September Opening
53/5 Lowest 52/ Closing 52/6.
Castor seeds Delivery May Opening 51/8
Highest 51/12 Lowest 50/12 Closing 50/13.
Cotton seeds Delivery January Opening
4/12 Closing 4/11/6.
Groundnut Seeds Delivery February
Opening 59/4 Closing 58/10.

LONDON STOCK EXCHANGE.

London, Sept. 7.
Chartered Bank of I.A. & C. 20-1/2
Hongkong and Shanghai Bank
(London Register) 115
P. & O. Banking Corporation 10
National Bank 50-1/4
Eastern Bank 6-1/4
Funding Loan 4 p.c. 87-1/8
Conversion Loan 75-1/8
Indian Loan 5-1/2 p.c. 102-1/4
Rupce Paper 3-1/2 p.c. 56
Indian Stock 3 per cent
Sinking Loan 60
Indian Stock 3-1/2 per cent
Sterling Loan 70
Consols 54-1/4
War Loan 5 per cent 102-1/8
Victory Bonds 4 p.c. 93-1/8

DEMAND BILLS.

New York, Sept. 7.
Demand Bills 485-75

JAVA SUGAR—LONDON MARKET.

London, Sept. 7.
Java Sugar Fine White Dutch Standard
No. 25 C and F Calcutta:—
Sept. per cwt. 15/3-3/4.
Oct-Dec. per cwt. 15/4-1/2.
Jan.-March per cwt. 15/7-1/2.
C and F Bombay:—
Oct-Dec. per cwt. 15/6-1/4.
C and F Karachi:—
Oct/Dec. per cwt. 15/7.

LONDON RUBBER.

London, Sept. 7.
Para Rubber Oct./Nov. value 113-1/4.

LONDON PRODUCE.

London, Sept. 7.
Cottonseed, Bombay:—
Sept/Oct. shipment sellers 29-2-6.
Castor seed, Bombay:—
Sept/Oct. shipment sellers 218-10-0.
Rapeseed Toria ton:—
Sept/Oct. shipment sellers 219-12-6.

COFFEE.

New York, Sept. 7.
Coffee Fair Rio (No. 7 quality) Spot:
13-5/16.

LONDON EXCHANGES.

London, Sept. 7.
T.T. Berlin on London 20.43
T.T. Amsterdam on London 12.13
T.T. Brussels on London 34.91
T.T. Madrid on London unquoted
T.T. Milan on London 89.47
T.T. Bern on London 25.21
T.T. Paris on London 124.02
T.T. London on Prague 163.93

LONDON DISCOUNT RATES.

London, Sept. 7.
Interest Day to Day Loans 3-3/4 p.c.
Interest 7 days' market Loans 3-1/2 p.c.
Bank Bills 3 months 4-5/16 p.c.
Bank Bills 6 months 4-15/32 p.c.
Time Trade Bills 6 months 4-3/4 p.c.
Time Trade Bills 6 months 5-1/4 p.c.

NEW YORK AND LIVERPOOL COTTON MARKET.

NEW YORK COTTON.

New York, Sept. 7.
October 22.47—08
December 22.76—08
January 22.80—07
March 23.01—06
May 23.11—05
Middling Spot 22.70—05

NEW ORLEANS COTTON.

New York, Sept. 7.
October 22.38—09
January 22.67—09
Middling Spot 22.15—07

NEW YORK.

New York, Sept. 7.
NEW YORK 10-30 A.M.:—
(As known in Liverpool at closing time).
October 22.53—02
January 22.84—04
March 23.04

NEW YORK NOON CALL:—

October 22.45—10
January 22.75—13
March 22.95—10

NEW ORLEANS 9 A.M.:—

October 22.49—05
January 22.77—09
March 22.93—01

RECEIPTS AND EXPORTS OF U.S.A.

New York, Sept. 7.
Bales.
Day's Receipts at all U.S. Ports 56,000
Day's Exports to Great Britain 4,000
Day's Exports to the Continent 1,000

LIVERPOOL COTTON.

Liverpool, Sept. 7.
September 11.83—03
October 11.83—03
November 11.83—06
December 11.89—04
January 11.93—03
February 11.91—03
March 11.95—02
April 11.93—02
May 11.95—02
June 11.87—02
July 11.82—03
August 11.72—03
September 11.62—01
Middling Spot 22.15—07

SALES.

Liverpool, Sept. 7.
Bales.
Sales at Liverpool 10,000
Sales on Speculation 300
Sales of East Indian Cotton 10

INDIAN COTTON.

Liverpool, Sept. 7.
Seinde Good 9.45
Seinde Fully Good 9.65
Seinde Fine 9.85
Bengal Good 9.45
Bengal Fully Good 9.65
Bengal Fine 9.85
Oomra Good 10.20
Oomra Fully Good 10.45
Oomra Fine 10.30
Broach Good 10.60
Broach Fully Good 10.80
Broach Fine 10.90

EGYPTIAN COTTON.

Liverpool, Sept. 7.
September 19.79—01
October 19.91—01
November 20.11—01
December 20.11—02
January 20.12—03
February 20.12—03
March 20.12—03
April 20.12—03
May 20.08—03
June 20.07—03
July 20.07—03
August 20.07—03
September 20.07—03
Sakellariadis, F.G.F. Spot 20.40

LONDON SILVER.

London, Sept. 7.
TO-DAY'S PRICE.
Silver:—Market quiet.
Spot 25-3/8
Forward 25-3/8

LONDON GOLD.

London, Sept. 7.
Bar Gold Fine per oz. £4411-1/2

NEW INDIA ASSURANCE CO., LTD.

TOTAL FUNDS RS. 1,62,85,143

INSURE NOW, BEFORE YOU SUFFER LOSS.

FIRE MARINE BURGLARY MOTOR CAR PERSONAL ACCIDENT ALL RISKS (Jewellery) Etc., Etc.

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Mr. Harry Vardon,

the world-famous veteran golfer, who has won six open Championships more than anyone else in the game, writes:—

"NERVE and muscle control is absolutely vital to the golfer and must be maintained consistently if success is to be won. In my own long experience, I have always found that any looseness or shakiness is quickly corrected by a course of Phosferine. To its use I attribute much of my own success in the game, and I know that its steady effect has sustained me through many a stiff match. Taken altogether, Phosferine, is the best tonic I have struck, and will work wonders to prevent that dreaded 'cracking' in a crisis, the bugbear of all tournament golfers. When touring in the States, playing all day and travelling most of the night, its aid in enabling me to produce my best form under most exhausting conditions was invaluable."

From the very first day you take PHOSFERINE you will gain new confidence, new life, new endurance. It makes you eat better, and sleep better, and you will look as fit as you feel. Phosferine is given with equally good results to the children.

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The Greatest of all Tonics for

Influenza Debility Neuralgia Pains in Malaria
Indigestion Mental Exhaustion Loss of Appetite Brain fog Headache
Sleeplessness Maternity Weakness Lumbago Nerve shock Anemia
Exhaustion Weak Digestion Neuritis Rheumatism Sciatica
Made in Liquid and Tablets, each sold in 3 sizes, the larger sizes are the more economical.
Proprietors: ASHTON & PARSONS, LIMITED, Ludgate Hill, London, England.
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HENNESSY'S BRANDY

The Genuine

Brandy

Bottled in Cognac



Sole Agents:

HERBERT, SON & Co., Ltd., 11-13, Raffles Place, SINGAPORE

BOMBAY CITY AND SUBURBS.

ENGAGEMENTS.

TO-DAY.

Parce New Year (Yezdezardi 1298).
Banks Closed.
Rugby: Prince of Wales Volunteers vs. Bombay Gymkhana "B", Cooperage, 5-30 p.m.
The S.S. Rajputana with the English Mails of August 25 due at 6 p.m.
Saturday, Sept. 10.
The S.S. "Mahtua" with the English mails sails at 1 p.m.
Sunday, Sept. 11.
"Oonam" celebrations by the Nayar Samaj, Bombay Samaj premises, Matunga (G. I. P.) 3 p.m. (S.T.)

STEAMER MOVEMENT.

The B.I. s.s. "Domala" which left Bombay on the 23rd ultimo arrived Port Said on the evening of the 6th instant and left the same evening.

POSTAL NOTICE.

Superscribed Mails for Laurezo Marquis and South Africa per extra S.S. "Gujarat" via Dhamshkodi and Colombo will be closed at the General Post Office at 6-30 p.m. on Friday the 9th instant.

VEDIC PHILOSOPHY.

A public meeting will be held on Sunday (the 11th inst.) at 8-30 a.m. in the Arya Samaj Hall, Bazaar Gate, Fort, when Pandit Narotam Duttji, Principal, Rawalpindi Gurukul, will speak on "Vedic Philosophy".

ID MILADUN-NABI.

Under the auspices of Anjuman Ishat-ul-Islam a public lecture will be delivered by Moulana Khawaja Gulam Hasnain Panipaty on Friday the 9th instant at 9 p.m., in Wazir Hall Bhindi Bazaar (Tram Junction) on "The Holy Character of the Prophet Mohammed".

SHUDDHI CEREMONIES.

In the public meeting under the auspices of Arya Samaj Bombay, "Shuddhi ceremonies" of Mr. Henry De Witman, A.C. G. I. (London) and Shaikh Sadulla will be performed on Saturday at 6 p.m. (S.T.) in the Arya Samaj Hall, Girgaon Back Road.

PUBLIC MEETING.

Under the auspices of Kaira Charotar Flood Relief Association, Bombay Provincial Congress Committee, Swaraj Sabha, Gujarat Mandal and Parsi Rajkiya Sabha, a public meeting will be held in Marwadi Vidyalaya, to-day (Friday) at 6 p.m. when Darbar Gopaladas Desai, Fulchand Bapuji Shah, Balubhai T. Desai, Shankerbhai Amin, Nagindas Master, Chandrashekar Pandya and others will speak. Mr. Bhulabhai J. Desai, Advocate, will preside.

DEATH ANNIVERSARY OF JAINACHARYA.

Under the auspices of the Jain Volunteers Corps, a public meeting to celebrate the 5th Anniversary of the late Jainacharya Shri Vijaya Dharma Suri Maharaj will be held on Sunday, (the 11th inst.) at 8-30 a.m. at Princess Theatre, Bhangwadi, Kalbadevi Road, when the Hon. Mr. Justice Krishnalal M. Zaveri will preside.

RUSSIAN EXPERIMENT, 1917-27.

Prof. K. T. Shah will deliver a series of five lectures on "The Russian Experiment, 1917-27" in extension of his course Economic History at the University School of Economics and Sociology, (University South Wing) beginning to-morrow (Saturday) at 6 p.m. (S.T.) The titles of the lectures are: (1) Origin of the Russian Revolution. (2) The Bolshevik Objective—How Far Attained. (3) Change of Outlook. (4) Summary of Results. (5) Russia and the World.

The other lectures will come off on the 17th and the 24th of this month and the 1st and the 8th of the next month. The lectures are open to the public.

MARATHA PROVIDENT FUND LTD.

The thirty-second Annual Prize Distribution ceremony in connection with the Shri Shivaji Education Branch of the Maratha Provident Fund Ltd. will take place in the Hirabag near C. P. Tank on Sunday the 11th instant at 3-30 p.m. Mr. Rameshchandra Rao Balkrishna Raut will give away prizes to the deserving children. At this gathering a protest against the "Peshwa" of Delhi will be made for an attack on Shri Shivaji Maharaja and his revered mother Jijabai Sahab.

Mr. Kondaji Pandurang Khandke J.P., who is one of the Directors of the Fund, will be congratulated for his being made a Justice of the Peace.

FOOTBALL

A CHARITY MATCH

SOUTH STAFFORDS WIN BY FOUR GOALS.

Yesterday's charity match between the South Staffords and "the Rest" resulted in a comfortable win for the former by four goals to nil. The opening half was unproductive, but in the succeeding moiety the Staffords settled down and scored four good goals. Westcott for the Rest worked hard to mend matters, but he was unlucky more than once and though his side lost they were worth at least two goals.

South Staffords ... 4 goals.
The Rest ... Nil.

Referee: Lt. Firth.

GANESH UTSAV

TO-DAYS PROGRAMME

BY DADAR GANESH UTSAV MANDAL.
Sgt. T. Kuchibha's sermon on "Gita" 9 p.m., at Keshawlaya.

BY MYSORE ASSOCIATION, MATUNGA.
Ganesh Mangalarati, 5 p.m.

BY SARVAJANIK GANESH UTSAV, DADAR.
3 p.m. Imitations by Mr. Nanivadekar; 6 p.m. Gogras Mela; 10 p.m. Hari Kirtan by Kirtan Kokil Rashinkar.

BY GOREGAONKAR BUILDING.
Residents, Girgaon; Mela at 7 p.m. RESIDENTS GOREGAON. Mela at 7 p.m. Kershanji Nalik Chawls Mela, 10 p.m.

BY YOUNG MEN'S HINDU ASSOCIATION.
Social gathering of members 3 to 4-30 p.m., Hari Kirtan 5 p.m., Girgaon Back Road.

BY HINDU SABHA, MATUNGA.
V. G. P. Paanjy's lecture on "Sashestra Namaskar" 8-30 p.m., Namaskar competition for boys under 16, 8-30 p.m., Kirtan 4 p.m., Prof. Nag's tricks 8-30 p.m.

BY SARVAJANIK GANESH UTSAV, ZAIBA'S WADI.
Goregaonkar's Chawls Mela 8-30 p.m., Bhajan and Prasad 10-30 p.m.

BY CHUNAM LANE RESIDENTS.
Wrestling Competition 2 to 6, Dialogue (Girls) 8-30 to 9-15, Hari Kirtan by Bhole Bha 9-15 to 12.

BY KUDALDESHKAR BRAHMIN NIVAS RESIDENTS.
Mr. Horniman's lecture 9-30 p.m.

KAKORI JUDGMENT

TO-DAY'S PROTEST MEETING.

To protest against the death sentences passed on four of the prisoners tried and convicted under what is known as the "Kakori Conspiracy Case." A public meeting will be held at the Marwadi Vidyalaya Hall to-morrow (Saturday) at 6 p.m. (S.T.) Mr. S. H. Jhabvala will preside. The object of the meeting is to bring public influence to bear upon the Government to get the release of the "Prisoners", if possible, or at least a commutation of the death sentence into one which will not involve their death.

Messrs. C. K. Narayan Swami, S. A. Dange, S. S. Mirajkar, R. S. Nimkar, K. N. Joglekar and others will address the meeting.

DIWAN CHAMANLAL'S HOUSE RAIDED.

(From Our Correspondent.)

SIMLA, Sept. 8.

A good deal of flutter was caused in the lobbies of the Assembly on receipt of the news from Lahore that Diwan Chamanlal's house was searched.

GANDHIJI CRITICISES MAYO

NOT EVEN AN ATOM OF LOVE

NATIONALISM AND INTERNATIONALISM.

MADRAS, Sept. 8.
Mahatma Gandhi met the members of the International Fellowship Association this morning. The Press was excluded from the meeting.

It is understood Mr. Gandhi referred at the meeting to Miss Katherine Mayo's book and said it was full of half-truths and lies. There was not an atom of love or sympathy in it, and volumes of partial truths could never make one truth. Mahatma Gandhi also spoke about internationalism and touching upon boycotts he pointed out true nationalism could never be inconsistent with true internationalism.—Free Press.

CASE AGAINST "STATESMAN"

CALCUTTA, Sept. 8.
The Sessions Judge of Hughli to-day, passed orders on the application made on behalf of Mr. Jatindranath Mukherjee, vakil, against the order of the Deputy Magistrate of Howrah discharging Mr. A. H. Watson, editor of the "Statesman" of the charge of alleged defamation. The order against Mr. Watson was in connection with the statement published in the "Statesman" regarding Indian widows. On the 2nd September the Deputy Magistrate issued process against Mr. Watson and fixed 12th September for the hearing of the case but on the 5th without hearing Mr. Watson discharged him. The judge issued notice on Mr. Watson to show cause why the order of discharge should not be set aside and further enquiry proceeded with.—A. P.

BUREAU'S BULLISH BOMB

NEW YORK PRICES RISE BY 2 CENTS

AGRICULTURAL BUREAU'S ESTIMATES

ESTIMATED CONDITION ON 1ST SEPT.
INDICATED CROP ON 1ST SEPT. BALES
GINNED UPTO 31ST AUGUST BALES

NEW YORK SEPT 8TH.

56.1
12,692,000
1,540,000

AMERICAN COTTON BELT.



		PREVIOUS CROP CONDITION		REPORTS.			
August 1	1927	1926	1925	1924	1923	1922	
Sept. 1	69.2	69.8	65.6	67.4	67.4	70.8	
Oct. 1	56.1	59.6	56.2	59.3	54.1	57.0	
		59.5	53.8	55.4	49.5	50.0	
		PREVIOUS CENSUS GINNING FIGURES.					
		(In Thousand Bales).					
Upto	1927	1926	1925	1924	1923	1922	
July 31	163	48	159	30	—	—	
August 15	457	134	419	119	—	—	
August 31	1540	513	1315	809	1141	817	
Sept 15	—	1816	2383	1705	—	—	

ELECTRIC EFFECT ON THE LOCAL MARKET.

Bombay, Sept. 8 (12 midnight.)
The Bureau report issued to-day again proved a sensation by showing the indicated crop on the 1st instant at 12,692,000 bales. This figure is rather bullish and is certainly better than generally expected. The condition is placed at 56.1. The New York Market opened 3 points lower but sharply shot through previous high points and stopped at a maximum of 200 points, showing a rise of 197 points immediately after the crop figures were published. Under such a state of affairs it is certain that

prices will be pushed higher further, but in view of the heavy movement we believe it will be advisable to secure profits in strong markets. The indicated crop shows an yield of about 137 lbs. The ginning figures are reported to be a million and a half. While indications point to higher prices we advise great caution in following the advance as the total available supply now is believed to be 20 million bales and further sharp rises are sure to curtail trade demand.

The local market opened at 9 p.m. at Rs. 465/- for Broach April/May delivery and fluctuated both ways before the re-

port within a radius of Rs. 3. As soon as the report was received prices jumped to Rs. 480 and sharply attained the level of Rs. 490. At this level there was some selling by jobbers and prices ruled a few rupees above Rs. 480.

Later on New York prices eased off to a rise of 125 points on profit taking but improved to a rise of 150 pts. The local market declined to Rs. 479 and improved and closed at Rs. 484 at 12 p.m.

The local market will remain open between 11-30 a.m. and 2 p.m. for forward business on Friday and Saturday. Severe market will remain closed on both days.

QUEEN'S ROAD TRAGEDY
FURTHER ENQUIRY.

The Coroner resumed hearing on Thursday touching the death of Samuel Favel, who was thrown off his motor-cycle on the 28th ultimo near Churchgate Station and met with his death, under circumstances already reported in these columns.

Mr. V. F. Vicaji, Bar-at-Law, appeared for the family of the deceased while Mr. Pathare, pleader, for Mr. B. B. Pradhan, with whose motor car the collision occurred.

Mohamed Ismail, a motor driver said the deceased passed by his motor car and collided with the car of Mr. Pradhan.

Professor Balkrishna Bhasker Pradhan said on the 28th ultimo at about 6-40 p.m. he was driving his motor-car to the Radio Club. He stopped his car near the gates to see if the road was clear. There was a car in front of him and he swerved his car. In the meantime the deceased came on his cycle and in trying to overtake his car, he was thrown off his cycle.

After hearing the evidence the jury returned a verdict of death by fracture of the skull and haemorrhage in the brain, he having been thrown off the motor-cycle on which he was riding along Queen's Road in consequence of a collision with motor-car No. Y4798 which Mr. Balkrishna Bhasker Pradhan was driving in a negligent manner.

RASH DRIVING OF BUS DRIVER
LAD KNOCKED DOWN AND KILLED

The coroner concluded inquest on Thursday touching the death of Ismail Mohamedali (15) who died in the J. J. Hospital as the result of a motor bus accident on the 21st ultimo. The deceased alighted from the rear of the Tram car near Bhendy Bazar and was knocked down by a motor bus which was running just behind. The

bus, it was alleged, was running on the right side.

The jury returned a verdict of death due to rash and negligent driving against the bus driver.

PATHE CINEMA.

One of the most interesting and picturesque phases of life at a Western army outpost during the Red Indian wars, is given vivid portrayal on the screen in Richard Bartholomew's new picture, "Ransom's Folly," which comes to-night to the Royal Opera House.

"Ransom's Folly" is based on the celebrated novel by Richard Harding Davis. Dorothy Mackaill plays opposite the star. Fort Crockett in the picture is represented as a United States cavalry post of 1885—the period which Frederick Remington made immortal with his highly coloured drawings of Indian and army life. It was constructed in the San Fernando Valley on a desert plain fringed by the glowing Santa Barbara mountains. There were twelve buildings used in this scene including soldiers' barracks, officers' quarters, the post hall and post hospital, etc., with Indian tepees on the outskirts and a horse corral.

RETURN TO NORMALTY

NAGPUR RIOTS CASUALTY.

NAGPUR, Sept. 8.
To-day normal business has almost been started and by to-morrow it is hoped that some of the shops which still remain closed will be opened. In all there have been twenty casualties. They are thirteen Muslims and seven Hindus, of whom five have died of shot wounds. Two Muslim bodies have not yet been identified. All members of the Executive Council of the Governor as well as His Excellency visited the scenes of disturbances. Military are still patrolling the streets. The Model Mill has opened though the Empress Mills are still closed.—Free Press.

THE UNTOUCHABLE MELA.

The untouchable students of the Kumar Vidyasa Mandir will give their Mela performance at the Marwadi Vidyalaya to-morrow (Saturday) at 1-30 p.m.

MR. TULSIDAS MORARJEE DEAD

WOUNDS ALL OVER THE BODY.

BODY ROLLED UP IN CLOTH BENEATH SEAT.

Further details of the Railway Train assault, resulting in the death of Mr. Tulcidas Morarji, a piece-goods merchant of Bombay, are now available. It would appear that the deceased left Bombay on Sunday last by Jubbulpore Mail, and was seated in an intermediate compartment. At Kalyani Station, Mr. Morarji happened to be the only man in the compartment. Between Kasara and Igatpuri some unknown people, apparently with the idea of robbing the man, boarded the moving train and assaulted him most brutally with an hatchet and knife. At Igatpuri Station, a Marwari on entering the compartment, found everything there at sixes and sevens, with no man inside. But seeing blood on the wooden pavement of the carriage, he immediately ran to the Station Master and informed him about it. The Station Master and the porter soon arrived on the scene and after searching the compartment found something wrapped up beneath the seat. On taking it out, and taking off the clothes they found the deceased with gashes all over the face and head, and blood flowing out of them. The man was still breathing though he had lost all consciousness. Immediately he was removed by the Station authorities to the Igatpuri Hospital. He died on Wednesday afternoon. There were nearly 25 wounds on his head and face. The deceased was only 35 years of age. The body was brought down to Bombay on Thursday. At the time of travelling the deceased has only a wrist watch, gold buttons and some 20 rupees cash.

MISSIONARY WORK IN DECCAN

"CHRISTIAN MOVEMENT NOT ALLIED TO IMPERIALISM."

The Annual public missionary meeting of the Bombay Representative Christian Council was held in the Y. M. C. A. Hall, Wodehouse Road, on Thursday evening, Rev. J. F. Edwards presiding. After the hymns and prayer Bishop Lloyd addressed the gathering on the Missionary Work in the Deccan in which he emphasised the zeal and industry of the Indian Christian workers. Though they came from the humble strata of society, they were like a strong army who surrounded the walls of Jericho and zealous perseverance (in) they brought the walls down triumphantly. The walls of Jericho in Deccan were high caste people who were secluded in towns and cities but he hoped there were signs of triumph and that they would be near Christ in the near future.

Mr. S. J. Frank of Ahmedabad then spoke on the work outside Gujarat, viz. Cutch, and Kathiawar by the Indian Christian agency. In Cutch he said efforts were made since 1908 for evangelic work but the prejudice of the state authorities and especially of His Highness the Maharaja was unsurmountable. Now the times were changed and the attitude of people and the state authorities was not so unsympathetic as it was before. The work he said was encouraging and urged his audience to pray for their success.

The chairman in his concluding remarks said the solution of the national problem of India required to be tackled in the spirit of Jesus. The missionaries, he said, should emphasise that the Christian movement was not allied to imperialism. Christianity had the dynamic power and appealed Christian workers to leave cities alone at present and concentrate their energies in villages.

Benediction from the chairman terminated the proceedings.

GRAND FANCY BAZAR AT BANDRA.

During the Mount Mary's Feast, or Bandra Feast as generally called, which commences this year from 11th to 18th instant, a Grand Fancy Bazaar will be held at the St. Aloysius School Hall, Bandra, in aid of the St. Aloysius School Building Fund. This School has outgrown its numbers and has now on its rolls 425 children and is in dire need of more accommodation. It is principally intended for the very poor of Bandra and Rev. C. A. D'Abreo, Vicar of Mt. Carmel's Church, who is in charge of this institution, has arranged the stalls to suit all tastes. It is therefore hoped that the public visiting the famous shrine of the Lady of the Mount will also make a point of visiting and patronise the Fancy Bazaar, which is organised for a very laudable cause.

AGED MUSLIM KILLED ON ROAD.

Ahmedkhan Kasamkhan an aged Mohammedan was trying to cross Pores Road on Wednesday evening when he was knocked down by a motor car driven by T. D. Martin. He was removed to the J. J. Hospital where he died subsequently.

LATEST COTTON QUOTATIONS

(Through Cotton Telegraphic Information Service, 375, Hornby Road, Fort, Bombay).

JANUARY.

NEW YORK.

Previous Closing Rate	Sept. 8.
To-day's Opening Rate	22.80
Difference	—2
To-day's Closing Rate	24.07
Difference	plus 127

LIVERPOOL.

Previous Closing Rate	Sept. 8.
To-day's Opening Rate	11.93
Difference	Unchanged.
To-day's Closing Rate	12.51
Difference	plus 58

Broach Expectation Rs. 485.

LONDON SILVER MARKET

LATEST QUOTATIONS

Ready	Sept. 8.
Forward	25.8
	Higher 0 2 0
	25.7
	Higher 0 1 0
Tone of Market: India bought.	

OFFICIAL AND PERSONAL

Lady Wilson visited the Kirkee Branch of the Child Welfare and District Nurses Association on Wednesday.

His Excellency the Governor of Bombay and Lady Wilson attended the I.C.S. Dinner and Dance at the Poona Gymkhana Club on Wednesday.

Panchgani Hindu High School.

Second Term Began 5th September.

Ideal residential High School for Hindu children. Salubrious, equable hill climate. Education from Elementary Gujarati and Marathi upto Matric. Children from 6 years admitted. Supervision of Nurse-Matron. Efficient staff and healthy food.

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NOTICE.

To-day being Parsi New Year, the offices of the "Bombay Chronicle" will be closed. There will, therefore, be no issue of the paper to-morrow.

The Bombay Chronicle.
FRIDAY, SEPTEMBER, 9, 1927.

THE UNITY CONFERENCE.

The Unity Conference has at last met. It is a pity that Mahatma Gandhi is not able to be present at the Conference. We also miss among the leaders present on the first day Mrs. Sarojini Naidu. Otherwise the Conference seems to be thoroughly representative, having been attended by no less than 150 representatives from practically all provinces. The proceedings of the first day were apparently more or less informal but marked by a conciliatory spirit. Too much time, however, seems to have been spent in deciding what questions should be considered at the Conference.

From the reports of the preliminary meetings held about a week ago we hoped that the agenda would be all but ready before the meeting of the full Conference. But there seems to have been a difference of opinion in regard to this from the very beginning, the Hindus wishing that only social and religious questions should be considered and the Muslims insisting that political issues too should be discussed. We thought it had been fairly clear for a long time that all the issues dividing the two communities were inextricably mixed up and that political grievances were at the back of the present tension, apart from the special importance of those grievances in the present political situation. The Delhi proposals that have been adopted by the All-India Congress Committee were political and the Conference could not possibly let go the opportunity of consolidating the opinion in favour of those proposals. Besides, the whole country has long been anxiously hoping that at least an honest attempt should immediately be made to settle all the disputes that have contributed to the growing estrangement between the two communities.

We stress this point here because the question of the agenda is still before the Conference and that it has only been passed on to a Committee which is to meet "from day to day" and finally to prepare this agenda. We trust that the Committee will not unduly narrow down the scope of the Conference and further ignore the political issues, which in the last analysis have been the cause of the disease of which the social and religious disputes are only symptoms. We notice that Dr. Ansari has submitted to the Conference some concrete suggestions including his scheme of extensive propaganda, Public Safety Bureaus and Panchayat Boards. The working of the Boards and the general propaganda can be fully successful only after all the major issues are amicably settled by the leaders and the broad terms of agreement are laid down for the guidance of the Boards. We also notice that the Head of the Ahmediya community, a member of the Committee of the Conference has submitted to the Conference twenty demands and that most of these are of a political character. They may be very hard to be tackled, but no good purpose can be served by indefinitely postponing them. The country expects the Conference to face all issues, fair and square, political as well as social and religious. If they but do this in the right spirit they will not, we are confident, find it an impossibility to arrive at a happy settlement. We understand from a reliable source that the attempts that have recently been made to rally together several Hindu and Muslim Nationalists and Independents in the Assembly have been fairly successful. This is an encouraging sign of the times, a token of the desire for practical unity and it should go some way in facilitating a compromise on the variety of issues dividing the Hindus and Muslims.

THE THIN END OF THE WEDGE

There will be no surprise that the War Office has won in its first round against Army Headquarters, Simla. Captain Hiddell-Hart deserves congratulations on the persevering ingenuity with which he has been forcing the issue of mechanisation in India to his predetermined conclusions. We are informed by Reuters on the gallant Captain's authority that the 22nd Field Brigade, Royal Artillery, instead of being horse-drawn will in future be propelled by tractors. Now, this is but the beginning; and India will have the proud privilege of being asked to bear the cost of new, bold experiments in mechanisation. We have no wish to draw the readers into the technical controversies about the relative efficiency of the horse and the tractor. One or two points alone need be touched upon here to indicate the reckless abandon with which Indian finances are going to be utilised to test the theories of the military historian of "Scipio Africanus." Firstly the lesson of the recent manoeuvres on Salisbury Plain has authoritatively been summed up and it is that the day of the horse is not yet done. Secondly, a prolonged period of experimentation is in store for us before a definitive type of tractor can be evolved. This alone is sufficient justification—the conditions on our North-Western marches being what they are—of India's present preference for horse-drawn batteries. We should be doing great injustice to military critics in England in suggesting that they are oblivious of these issues. No, it is their clear appreciation of all the problems that hang on mechanisation which drives them on to convert India into their experimental laboratory. Further who knows if Lord Haldane's presence about the re-orientation of Imperial military strategy will not justify itself within a measurable span of time? And what could be better from the experts' point of view than that the experiments should be conducted on ground that may serve as a base for the future theatre of war?

We shall pass in brief review the problems before the experts so that the reader may grasp the profligacy of the new experiment—in view of our financial position and in view again of our being shut off from all share in the Indian Army except what comes as "Other Ranks" in the B. 313's. As we pointed out

on a previous occasion in discussing the subject, tactical exercises with a mechanised force are reasonably simple and can be carried out in a circumscribed area. But the strategic exercises of forces which have a high rate of speed and of action over a very wide radius are difficult of performance, if the maximum benefits from them are to be extracted, in a small space. No doubt the Manoeuvres Act could be brought into force from time to time over considerable portions of the country. But what is it worth against the limitless spaces that India provides—obviously asks the Military Correspondent of the "Daily Telegraph." Apart from this, mechanisation brings in its train other problems. There is the problem of maintaining a proper, unfailing petrol supply, which must be as rapid as speed itself. A repair service has to be organised, maintained and equipped; which, if it is to be of any value must be on an extremely mobile basis itself. Whether this will be any improvement over the old-fashioned "Driver R.A." is a matter for speculation.

As regards the future theatre of war the retired Army officers and the retired Civil Servants, who have done their "duty" by India, giving her their "very best," as the phrase goes in the Die-Hard Press of Britain, are all convinced that it will be on the North-West Frontier. Soviet Russia is the bogey and the Tory Government in England are glad to utilise this bogey for perfecting at the expense of India a powerful military machine well equipped in its air arm which will stand as a bulwark for the safety of British Imperialism in the middle East and India, just as the Singapore Naval Base will secure safety for it from naval aggression from the Pacific. Experts are busy with the problem and the ensuing visit of Sir Langford Evans to India is, as Dr. Tarakn Das points out in the New York "Herald," not "an isolated instance" on the part of British Ministers to take counsel with experts by personal observation on the spot. There is certainly no precedent in the annals of the British War Office for the extended tour abroad which its present head intends to make, but the whole problem is being reviewed from a totally different angle by British War experts now and the visit last year of the British Air Minister to inspect the efficiency of the Royal Air Force in India can be said to have been a first-instant of the Tory idea of making a rapid and colossal development, at the expense of the Indian taxpayer, of the policy of strengthening the military defences of the North West Frontier. In all such developments it is evident that the question of affording opportunities for the children of the soil in this country to learn to defend themselves, will be ruthlessly brushed aside. The hostility of the Government of India and the British Government to the Sken Committee's proposals is an indication of what is in store for India. The Military Department of the Government of India may not have readily accepted the latest ideas regarding mechanisation in the Army now in favour at the British War Office, but in denying Indians an opportunity to learn to defend themselves, there is no conflict between the two.

The demands of the economist in England, quite as much as the absence of troops in China, had led to a considerable curtailment of the training programme in England. Therefore it is that feverish attempts are being made to commit the Indian military hierarchy, very conservative in their outlook and now and then troubled with a conscience, to the policy of mechanisation. In this first round, the War Office have won: and now without any squeamishness in the matter of expense, the great experiment may go on: and India will be burdened with further military expenditure. And the tragedy of it is that even with the development of a "Mobile Expeditionary Force" and an Air Arm for which India will be paying in crores every year, the Moloch of military efficiency may demand yet more from the Indian ryot in taxes. Has not Sir Alan Cobham declared in a recent interview with the "Daily Herald" of London how "in the event of another European War it would be practically impossible for London to be defended against an attack." "The enemy," he declares, "could locate the great city even if he could neither see it nor himself be seen" by means of compasses and other instruments. Over the vast area of India then in order to be free from danger from the air from Soviet territory, the Legislature will be asked to sanction more and more expenditure. It is a possibility against which the popular representatives must guard themselves from now. Nor is that all. The new move is directed against neutralising any advance towards real self-Government. This Col. Crawford has been good enough to suggest constructive proposals for the nationalisation of the Army. These proposals are that there should be two forces, one Imperial force controlled by the War Office and paid for from Imperial revenues, while the other would be Indian forces responsible for Indian defence and responsible to and controlled by the Indian Legislature but liable to conform for purposes of Imperial defence to the guidance of the Imperial General Staff. Briefly India is to be given a shadow of a National Army while the real military control will remain in the hands of the British War Office and, in addition, there will be a permanent British Army of occupation not owning even nominal responsibility to the Government of India. India does not want this mockery of a National Army. She demands a National Army controlled by herself. She will always co-operate with the British Government for Imperial purposes but on the same terms as Canada or South Africa are ready to co-operate.

PARSIS IN POLITICS.

THEIR IMPORTANT AND VARIED ACHIEVEMENTS.

(By the Hon. Sir Pheroz Sethna.)

The Parsis are a small community in India. According to the census of 1921, its numerical strength does not exceed 102,000. The proportion Parsis bear to the total population of India is 3 in every ten thousand. The only other community which is even smaller is the Jewish community whose population does not exceed 22,000, bearing a proportion of .6 to 10,000 of the total population. Parsis in India, as is well-known, reside mostly in Bombay and in other centres of the Bombay Presidency. There are still left about 10,000 in Persia and, I believe, between 500 to 1,000 are scattered over the rest of the globe including a colony of about a couple of hundred in the United Kingdom.

PROBLEM OF MINORITIES.

The problem of minorities is everywhere a difficult one. In India owing to the co-existence of two large communities, Hindus and Mahomedans and of several smaller communities and owing to rigid social barriers due to religious and caste sentiment, it presents special difficulties. In every country, such a problem requires for its satisfactory solution two things, viz., first, the minorities must be prepared to identify themselves with the larger interests of the country or the nation as a whole, and, secondly, the majorities or the larger communities must not be indifferent to the minorities regarding their progress and welfare, but take every deliberate care that their legitimate interests are properly represented, maintained and safeguarded, and that they receive every possible encouragement for their fullest development, so that they may take their proper place in the rich and varied collective life of the nation. Where these two conditions are lacking, the problem is not solved and the conflict between the majorities and the minorities weakens the strength of the body politic.

PARSI ACHIEVEMENTS.

Parsis, in spite of their exceedingly small

numerical strength have played some little part in the life of Modern India. The only three Indians who have ever been members of the House of Commons have all been Parsis. Mr. Dadabhai Naoroji, was for several years the most conspicuous figure in the political life of India, and his invaluable services to the cause of India's Swaraj and of India's national self-consciousness in general, have given him a prominent and permanent place in the pantheon of India's great men and women and he is deservedly revered and remembered as the Grand Old Man of India. Sir Pherozeshaw Mehta was a towering personality and a great force in the politics of the country as well as in the civic life of Bombay and the influence he exercised in the Indian National Congress and in the Bombay Corporation was unbounded and highly wholesome.

Not only in politics, but in other important fields of national life and activity and particularly in commerce Parsis have endeavoured to play a worthy role and tried to prove themselves true and devoted sons of India and have perhaps been able to exercise some influence. In commerce and industry the names of the first Sir Jamsetjee Jeejeebhoy, the Wadias, the Petits, the Tatus occupy the foremost places.

IN LEGISLATIVE FIELD.

In the Central Legislature it is unfortunate that there is not at present any elected Parsi member in the Assembly. There is one nominated member Sir Bomanjee Dalal. We have however cause to rejoice that since the last two months a member of our community, Mr. A. R. Dalal, I.C.S., occupies a seat on the Government benches in the Assembly. He does so in his capacity as Acting Secretary to the Government of India Department of Education, Lands and Health. He is the

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Notes of the Day.

Thought for the Day.

I want to tell you that I never worry about the immediate or future success of ideals which I know to be true, healthy and sacred. The success does not concern us. We are servants of our ideals. We have only to serve them bravely and faithfully. Whether we shall be victors or vanquished this matters little. It is a joy to serve the eternal and to sacrifice oneself for it. I do not love those at all who so ardently expect a sort of human paradise on earth, and I have no confidence in them. Those are weak people who in order to act morally feel that they must be promised an early reward, either for themselves or for their own people. The reward lies in our own self—it does not come from outside. It lies in our faith, our struggle, our courage.

ROMAIN ROLLAND.

Relief to Handloomers.

The Yarn Bill is passed but will be accepted as only an instalment. If Government think that the passage of the Bill would weaken the agitation for further protection, the sooner they are undecided, the better. Only, as we pointed out yesterday, the agitation for full protection should not lose sight of the special claims of the handloom industry. The burden of the new Law on that industry is roughly estimated at 12 lakhs. Government will get at least that amount from the new tax. Why can they not utilise that amount for the relief of the handloom industry? A suggestion to this effect was made by Mr. Hirdayanath Kanru and was supported by Pandit Malaviya. The Commerce Member did not turn down the suggestion off-hand but only said that he could not give a considered opinion at the spur of the moment. We trust, as suggested by the Select Committee on the Yarn Bill, Government would be vigilant, make a prompt enquiry into the effects of the new duty on the handlooms, and give all necessary relief in the form of a bounty to the handloom weavers.

Mahatmaji on Marriage Reform.

It is not often that Mahatma Gandhi speaks on Hindu marriage reform; but when he does, he speaks with all the passion and fervour with which his feeling heart fills him. About a year ago, feeling possibly that the sterner sex did not adequately realise the poignancy of the tragedies of child marriages he called upon Hindu women to take their salvation in their own hands and to give themselves and the men-folk no rest till premature marriage of girls was made impossible. The re-marriage of child widows he would not call a re-marriage at all, as the first marriage was but a farce. His reference to the woes of child-widows in his address to the students of Madras is most touching. He said: "I have often said in secret to God, 'if you want me to live, Oh! God, why do you make me a witness to these tragedies?' He appealed to the young men to put an end to these tragedies, adding: 'So long as there was one single widow wanting to fulfil her fundamental rights who is violently prevented from doing so, so long will it not be religion; it will be irreligion.' Whether or not the young men would consent to prefer child-widows as their mates, they can considerably reduce the number of child-widows by refusing in any circumstances to marry girls who are not adults.

"Widows' Cause."

Fortunately, the widows' cause is no longer a forlorn cause, the conscience of the Hindu community is fast being roused. For sixty years, since the Act of 1856, permitting the re-marriage of widows was passed, the Act remained practically a dead letter. Then in 1914 came on the scene of Hindu reform the late Sir Gangaram, who made it the passion of his life to ameliorate the condition of widows. He founded the Vidhava Vivaha Sabha at Lahore, later started branches in various provinces and carried on through the Sabha's Hindi and Urdu organs an intensive propaganda, spending on it a large part of his income. The result was that the number of widow-marriages in India which was only 12 in 1915 rose to 220 in 1920 and 3,172 in 1926. The "Widows' Cause," the recently started English organ of the Sabha, has brought out a Special Founder's Number of the magazine, containing appreciations of the late Sir Gangaram from his numerous admirers all over India and abroad. The essence of Indian womanhood, which he made his own and with which Mahatmaji has so intimately identified himself is a cause that is bound to triumph against every obstacle.

"Untouchables' Mela."

A band of little boys from the "depressed" classes school of Matunga offered to the various organisers of the Ganapati celebrations in Bombay to sing religious and national songs before the common duty of all Hindus. Most of these "high caste" organising committees readily and thankfully accepted the offer, with benefit to all and, we dare say, to the satisfaction of the presiding deity. In one case, however, a few Shastris and Pandits tried to persuade the people that the admission of Antyaja boys to the sacred presence of Gajanna was rank pollution. But they failed. It is gratifying to find that the younger generation of Brahmins is keen on justice to "Untouchables."

THE MISSION OF ISLAM.

THE PROPHET'S BIRTHDAY

(BY Z. A. B.)

To-day is the birthday of Hazrat Muhammad, the Prophet of Islam. He lived at a time when Arabia, to say nothing of the rest of the world, was in the throes of irreligion, superstition and all that lowers humanity in the eyes of a civilised man of to-day. Idol-worship, in the place of the true worship of one God, was rampant everywhere, each tribe having a separate idol of its own to adore. Stars were also worshipped. Intercourse warfare was the order of the day. The people were steeped in gross superstition. Child-murder, especially the murder of girls, was a quite common occurrence. The tribe of Bani Tamim in particular was proud of this practice. Qais bin Asim, a member of the clan, having murdered as many as ten of his daughters. The wives of a person passed on, like property, to his eldest son who could either make them his own wives or otherwise dispose of them in any way he liked. The people ate dead bodies and told lies to their heart's content. Theft and offences of kindred nature were treated as ordinary happenings of every-day life in the pre-Islamic era, better known as the Days of Ignorance. In short the ground was quite prepared for the coming of a world-teacher, "Whenever, O Arjun," said Shri Krishna, "irreligion flourishes, I become incarnate for the protection of religion. . . . For the restoration of religion I am born in every age." And it was in keeping with this universal principle as enunciated by the great Indian "avatar" that Muhammad appeared in this world to conquer irreligion by establishing religion, to install one God in the place of innumerable false idols and to root out intercourse warfare by instituting common brotherhood instead.

NO EASY TASK.

The task before Muhammad was by no means an easy one. He began from the very beginning. He first preached about the Unity of God, the central theme in Islam. He taught people to do acts of righteousness, to respect their life and property, to come nearer God from day to day by doing acts of service, to give away alms in charity, to feel the Divine Presence everywhere and to realise that they have to render an account of their deeds, good or bad, before an Almighty Being. His general message to the entire humanity was: "There is no god but One God." And it was this belief in the Unity of God which ultimately transformed not only the people of Arabia but of a greater part of the then known world. The faith of Muhammad in One Allah was simply wonderful. To him God was a living reality, a constant companion. Modern psychology is not probably developed to such an extent as to throw light on the personal experiences of Muhammad with regard to God. But it will suffice to state here that it was his living faith in Almighty God that pulled

him through the most trying periods of his Ministry.

THE FAITH IN HIM.

During his flight to Mecca, when he took shelter in the cave of Saur, Muhammad was accompanied by his trusty lieutenant, Abu Bakr. But the heart of this man, the bravest of the brave though he was, sank low and he cried, saying: "What will happen if we are caught." "Don't fear," replied the Prophet, "we are not alone, God being the third in our midst." These words spoken at a time of the greatest danger to which Islam was exposed then, demonstrate the man's character and throw a flood of light on the immense use he made of his faith in moulding anew the character of a race and inspiring it with the highest ideals about life, both in this world and the world to come. No wonder, then, that Muhammad's faith in Allah ultimately triumphed, dislodged the false gods from their exalted position and made the people love and worship the only true God.

ONENESS OF DIVINE BEING.

But a true conception of the oneness of the Divine Being could not be properly borne out without openly declaring that all human beings are equal and are brothers unto one another. In his memorable sermon which the Prophet delivered on the occasion of his last Haj, a few months before his demise, he emphatically declared that all those who believed in one God, were brothers unto one another. He then announced that he on that day trampled under his feet all the distinctions of caste, creed and colour, thus suggesting to the human beings to free themselves from the man-made shackles, from the artificial—and hence false—restrictions imposed by man on himself. These two factors, viz., the Unity of God and the common brotherhood of mankind, together, brought about a wonderful change over three continents. Asia, Africa and Europe, and much of what is connoted by the term modern civilisation, is indeed indebted to the lofty teachings of this "deep-hearted son of the wilderness"—Muhammad.

A huge structure built upon such strong pillars as the Divine Unity and the brotherhood of mankind, is sure to last up to eternity. Whatever may be said about the shortcomings of the present-day Muslims as compared with those of the early centuries of Islamic history when all the Fine Arts were developed to a very high pitch of perfection, this wonderful contribution of Muhammad to the world's thought will live for ever, as a great monument to his endeavour to reconcile the idol-worshipping and warring humanity, fettered by the ties of superstitions, customs, etc., to the lofty conception of the oneness of God and the oneness of humanity. "Rafa'na Jaka Zikrak."

CONGRESS PARTY WALK-OUT.

PROTEST AGAINST SCURVY TREATMENT.

RESERVE BANK BILL SHELVED

TARIFF BILL PASSED.

VOLUNTEER FORCE BILL WITHDRAWN

SIMLA, Sept. 8. Sir Basil Blackett announced in the Assembly that as there was no possibility of a compromise on the Reserve Bank Bill, it would not be proceeded with during this session. Mr. Srinivasa Iyengar asked if it would be taken up during the Delhi session or taken at all at any time.

The Finance Member replied he could not state anything further. Thereupon Mr. Srinivasa Iyengar accused Government for having treated the Assembly unjustly when they had gone to the utmost limit of co-operation. Thereupon the Congress party walked out of the Chamber as a protest.—A. P.

RESERVE BANK BILL

POSTPONED TILL NEXT SESSION

SIMLA, Sept. 8. That the Reserve Bank Bill will not be taken up for consideration this session was made clear by Sir Basil Blackett when he detailed the list of business for next week and concluded with the significant words: "The house will observe that no time has been allotted for further consideration of the Reserve Bank Bill."

The business for the next week will be as follows:—

On Monday there will be no sitting of the Assembly but the day will be devoted to the sitting of the Select Committee on Criminal Law Amendment Bill and the Report of the Select Committee will be taken into consideration on Friday 16th, because Government attach considerable importance to the bill being passed this session. This Bill will be brought up on Monday the 19th if necessary.

Tuesday the 13th and Thursday the 15th are non-official days for resolutions and bills respectively.

On the 14th Government will introduce the Bill amending Inland Bonded Warehouses Act and the Bills passed by the Council of State will be taken into consideration.—Free Press.

SIMLA, Sept. 8.

Sir Purshotamdas Thakurdas informed in the Select Committee Sir George Rainy had definitely stated that the whole remission of eighty-five lakhs would not be to the benefit of the textile industry. It was found extremely difficult to differentiate in favour of cotton mill industry as against others, and that was why careful consideration it had been decided by Government of India to remit the duty on machinery. He feared that the reference to the Select Committee would not result in any alteration in the Bill.

Mr. Neogy supporting Mr. Rangaswami Iyengar's motion said that more time should have been given to the Select Committee to discuss the Bill not only in regard to the loss of revenue but also the effect of the bill on artificial silk yarn regarding which he had received several protests. It is not possible for the Assembly to agree to the reduction of duty on artificial silk yarn merely on the basis of what Bombay millowners had said. He considered it highly improper on the part of Government to spring such a surprise in the form of tariff proposals.

SIR BASIL'S ASSURANCE.

Sir Basil Blackett assured the House that the matter was fully considered by the Government of India both in Commerce and Finance Departments. They could not reject Tariff Board's recommendations in favour of cotton mill industry but as they could not separate it from other parts of the Tariff Bill they had necessarily to remove duty on all machinery. No doubt there would be loss of eighty to ninety lakhs per annum and that during this year the loss of revenue would be a little over forty lakhs, but Sir George Rainy had promised him this amount from additional receipts from Railways. He could not at this stage make any definite statement as to what would be the position next year.

Mr. Kelkar supported recommitment of the motion and detailed the case of type industry. He described in detail how the Select Committee had discussed the various aspects of this Bill before making recommendations. They took the view of Sir Purshotamdas Thakurdas in the Select Committee that Indian revenue could bear

loss of eighty-five lakhs.

Mr. Jamnadas Mehta said the Fiscal Commission had laid down the principle that if adequate protection was not given to a certain industry it was better not to give it at all. This was recommended on the ground that large sum of money was spent and consumer penalised and if after that protection was not sufficient it was not necessary to give it at all.

The President asked Mr. Mehta to confine himself to the motion before the House. He could not understand how on such a motion there should be a speech beginning with the policy of protection.

Mr. Mehta said that he was entitled to make a speech in order to support the motion of Mr. Rangaswami Iyengar.

President: I rule such references out of order.

Mr. Mehta proceeding said that this Bill gave a measure of relief from taxation. Therefore the House should consider who was entitled to that relief, whether the people in general or importers of machinery. The Bill was distinctly for the benefit of foreign manufacturers.

MR. JOSHI'S SURPRISE.

Mr. Joshi said he was surprised at the attitude of the Congress Party who had suddenly grown solicitous about revenues of Government of India.

Mr. Rangaswami Iyengar: Solicitous of tax-payers money.

This Bill, said Mr. Joshi, would help the industry.

Sir George Rainy said the list of stores contained in Tariff Board's Report had been narrowly scrutinised by Government of India in order to select those articles the removal of duty on which would benefit the cotton mill industry substantially, that is to say where the cotton mill industry was the principal consumer. They also excluded from the schedule materials where removal of duty would have been to the interest of other industries only. He characterised Mr. Jamnadas Mehta's speech as more against consideration of the Bill than in favour of recommitment to the Select Committee.

Mr. Iyengar motion was lost without a division and the bill was then taken into consideration.

Sir George Rainy moved for continued imposition of two and a half per cent duty on brass rules, lead wooden and metal gnomes shooting stick galleys and metal furniture. The motion was carried.—A. P.

PROTECTION FOR INDIAN SILK.

Mr. Seshia Iyengar proposed that the duty on artificial silk yarn should not be reduced. He said that Government proposal put a premium on foreign silk yarn and was likely seriously to affect indigenous silk yarn which was produced in very large quantities in several parts of the country. He particularly instanced the case of imports from China and Italy and urged that the proposed reduction should not be given effect to.

Kumar Ganganand Sinha objected to the reduction of duty on artificial silk yarn.

Mr. Neogy said within the last six years the import of artificial silk yarn into India had increased thirty times and this material was competing with real silk yarn produced in Bengal. If the duty was reduced Bengal would be seriously affected. It was unfortunate for this industry that it had not champions like Sir Victor Sassoon and Sir Purshotamdas Thakurdas (Laughter).

Pandit Kunzru said that in the Select Committee Mr. Neogy facts were not brought out.

Pandit Malaviya pleaded for the protection of indigenous silk.

SIR GEORGE ON HIS METAL AGAIN.

Sir George Rainy emphasised that in several parts of the country particularly in South India handloom weavers had taken to the production of piece-goods by a combination of silk and cotton. The proposed reduction in duty would therefore being relief to them. The suggestion fore being relief to them. The suggestion from the Punjab Chamber but was reinforced by the Bombay Mill-owners Association when he visited Bombay.

MOTION DEFEATED.

The motion opposing the reduction of duty was defeated by 62 votes to 35 and on the motion of Sir George Rainy the House agreed without discussion to a minor alteration of the schedule so as not to interfere with the duty on silk thread. The bill as amended was then passed.

BAMBOO PAPER BILL PASSED.

Sir George Rainy moved that the Bill

(Continued on next page.)

EAST AFRICAN COMMISSION

INDIANS SHOULD BE INCLUDED

MR. ANDREWS TO INTERVIEW VICEROY.

DELHI, Sept. 8. Mr. C. F. Andrews, who passed through Delhi last night en route to Simla, told a press representative that he was very much perturbed over the personnel of the Royal Commission on East Africa. He thought that there should be at least two Indian members on the Commission, and stated that he was going to Simla to interview the Viceroy on this question. But he could say with confidence that with Lord Irwin at the head of the Indian administration, everything possible would be done to safeguard Indian interests and to get India represented on the Commission. This he could say from his personal knowledge of Lord Irwin's sympathy towards India's just claims, gained during the Kenya discussions in 1924, when Lord Irwin was at the Colonial Office as Mr. Wood.

Mr. Andrews further stated that Mrs. Sarojini Naidu had promised him to go to East Africa as soon as her Kamala Lectures were over. He would also be going to East Africa after sometime. Regarding the Unity Conference, Mr. Andrews said that it had his entire sympathy, but the work connected with it was beyond his scope at present. Mr. Andrews was carrying one hand in a sling, and had a tired look, which he attributed to his constant travelling since his arrival in India.—A. P.

UNITY CONFERENCE AGENDA

INCLUSION OF POLITICAL ISSUES

FORMATION OF STRONG COMMITTEE

SIMLA, Sept. 7.

The Unity Conference met again this evening, when nearly 150 leaders from practically all provinces attended. At the outset, the question arose whether the Conference should discuss political grievances in addition to those of a social and religious character, because the grievances of Muhammadans related to political questions also, while Hindu grievances related only to social and religious questions. A long discussion ensued. Maulvi Muhammad Yakub, Maulana Muhammad Ali, Sir Umar Hayat Khan, Maulana Shaikat Ali, Sir Muhammad Shafi, Sir Zulfiqar Ali Khan and Maulana Zafar Ali spoke on the Muhammadan side. Most of them argued that until political differences were also settled there would not be peace in the country. For the Hindus, Messrs. Srinivasa Iyengar, Go-wami, Dr. Gokulchand Narang, Raja Narendranath, Pandit Madan Mohan Malaviya, Dr. Moonje and Lala Lajpat Rai spoke. Nearly all of them urged that social and religious grievances should be discussed first, and a decision taken on them. When this was done, and the masses agreed to act on their recommendations, they could discuss political questions, in a calm atmosphere.

A STATEMENT WITHDRAWN.

There was some confusion when Maulana Zafar Ali Khan attributed to Mr. Srinivasa Iyengar a statement which was repudiated by Mr. Iyengar. The Maulana then withdrew his statement.

Lala Lajpat Rai moved a resolution for the formation of a Committee of Hindu, Muslim and Sikh leaders under the presidency of Mr. Jinnah to decide upon the agenda to be placed before the Conference. This was accepted unanimously.

PERSONNEL OF COMMITTEE.

The following persons will sit in the Committee from day to day and prepare the agenda for discussion by the Conference: Mr. Jinnah (President), His Holiness the head of the Ahmadiya community, Mr. Muhammad Ali, Dr. Ziauddin Ahmed, Sir Muhammad Shafi, Maulana Muhammad Yakub, Dr. Kitchlew, Pandit Madan Mohan Malaviya, Lala Lajpat Rai, Dr. Gokulchand Narang, Dr. Moonje, Mr. Srinivasa Iyengar, Sardar Kharak Singh and Sardar Sardul Singh.—A. P.

POINTS AT ISSUE.

WHAT THE COMMUNITIES WANT.

SIMLA, Sept. 9. While the Sub-Committee of the Unity Conference is preparing the agenda for the

LABOURITES UNDER SEARCHLIGHT.

MR. SETHI'S MASTERLY RETORT

LIBERAL PROFESSIONS EXPOSED

LONDON, Sept. 8. Speaking at Trade Union Congress during welcome to fraternal delegates from overseas, Mr. Sethi representing the All-India Trade Union Congress expressed disappointment at the labour movement which had pledged itself to independence of China but did not take effective action, when military expedition was despatched thither. Mr. Sethi wondered whether, if it came to their turn in India and they declared economic boycott against capitalist exploitation, labour would allow them to be crushed by military force.—Reuter.

SOVIET PERSIAN TRADE AGREEMENT

LONDON, Sept. 8. Moscow.—M. Dattian, the new Russian representative in Persia outlined in an interview the scope of imminent Soviet-Persian trade agreement which permits free importation of Persian goods into Russia and grants Persian merchants right of direct trade operations in Soviet territory also to import and export goods within a certain quota without a special license. Next year's quota of Persian imports is fixed at fifty million roubles.—Reuter.

WARNING TO BARODA OFFICIALS.

INADEQUACY OF RELIEF MEASURES.

SUPINE AND INDIFFERENT ATTITUDE

MR. VALLABHBHAI PATEL INTERVIEWED

Mr. Vallabhbhai J. Patel, who was in Bombay, interviewed by our representative last evening on the flood relief operations in Gujarat, made the following statement: "In the British districts of the affected area, free relief of food and clothes is now restricted to the flooded areas, viz. in villages that have been completely washed away. In these villages people were unwilling, in many cases, to accept free relief and hence arrangements have been made to supply provisions on advance. This relief shall have to be continued for about 3 months more. In order to help middle class people in whole affected areas in different centres. In Baroda centres alone the average loss comes to Rs. 1,000 per day. In Matar taluka, average daily sales are about 1,000 maunds. This will give a general idea of the nature of relief that is being given on an extensive scale at the present time.

UNEQUAL DISTRIBUTION.

The Kharif seeds distribution has nearly been completed except in some portions of the Baroda territory where, unfortunately, for some reason or another, the area was not included in the affected zone for a long time, I mean the Kadi District which has recently been included, and it appears that the State has now sanctioned 'tagavi' of one lac of rupees although it has not been distributed. It is unfortunate that this area which has suffered equally, perhaps more than the Baroda District had not attracted the attention of the State authorities for such a long time and it is feared that the re-sowing operations will be too late if 'tagavi' is not distributed quickly.

The Rabi seeds will have to be supplied after about a fortnight for which we have made complete arrangements.

QUESTION OF REHOUSING.

The only important question which remains to be solved is the question of re-

housing. The Government of Bombay have already announced their policy and accepted generally the scheme outlined at the Nadiad Conference. They have also spent about two lacs of rupees in supplying corrugated sheets to the Dheds and Bhagis in Kaira and Ahmedabad and it is expected that the policy of giving free help of building materials to the extent of ten lacs of rupees in these two districts will be carried out without a break. The Government have also sanctioned Rs. 50,000 for affected villages in the Baroda District as an interim measure and supplied material for temporary hutting.

About the question of loans to be given on a large scale both the non-official and official agencies are busy collecting facts and figures and it is hoped that the proposals will be formulated in about a week's time.

BARODA AUTHORITIES' INDIFFERENCE.

It is unfortunate that on the question of giving free help to the poor for housing the Baroda Government have not risen to the occasion and is not yet able to decide its policy. On the question of rehousing no definite policy has yet been announced by the Baroda State although the State is sufficiently rich and has a surplus balance in the budget as well as a very large accumulated balance. It is particularly unfortunate that the gravity of the situation has not been communicated to His Highness whose absence at this juncture is to be highly regretted. The people of the Baroda State have been used to the His Highness's continued absence but, if those who are responsible for administration on the spot will hesitate to should the responsibility it will be necessary to arouse public opinion both inside and outside the State to impress upon His Highness to return home immediately, both in the interests of people as well as in the interests of the State.

BELGIAN PRODUCTS.

EXPORTS TO INDIA TO BE DEVELOPED

LONDON, Sept. 8. According to the Board of Trade Journal, the British Commercial Secretary in Brussels reports the formation of the Belgian Manufacturers' Corporation to develop the export of Belgian products to India. It is proposed to open offices in India.—Reuter's Special.

DARWIN'S HOME FOR THE NATION.

DR. BROWN'S OFFER ACCEPTED

LONDON, Sept. 7. Following Sir Arthur Keith's presidential announcement before the British Association Dr. George Buckstone Brown has telegraphed offering to buy Darwin's home for the nation. The Association has accepted the offer.—Reuter.

INDIA'S FINEST CEMENT

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HOLIDAY RACING AT POONA.

SEVERAL FAVOURITES SCORE

GOLDEN QUEST WINS GANESHKIND PLATE.

Holiday-makers found the sport at Poona yesterday both pleasurable and profitable. There were several well backed successes and punters were able to get back some of their last week's losses.

Ruiz had the distinction of saddling the biggest winner of the afternoon when Golden Quest took the Ganeshkind Plate from a smart lot of runners.

The only owners to bring off a double were Mr. Ghazal, whose Arabs are among the best racing in Poona this season, and Mr. M. C. Patel. Barnett took riding honours, winning twice during the afternoon and adding to his long list of successes.

Following an easy victory in the Poona Derby Zebar was made a firm favourite in the Cecil Grey Plate. The Kolhapur pony again proved the good thing he looked on paper, for he easily held the late challenge of the welter weighted Maneek Beg. Sabirai has useful speed, though it is evident that he can be made a lot better.

Najian improved on a recent fourth when he won the first division of the Seistan Plate. Mr. Patel's Chestnut was one of the best backed in the field and with the right sort of assistance from Barnett cleverly out-pointed Crown. Humorous and Belan were concerned in a close finish for the win or placing and could not be separated at the end. A dismal failure here was Roman. If ever a horse had a chance this was one, but he figured unconspectuously for the greater part of the journey and never once looked like going up to the leaders.

With McQuade in the saddle Mirjan scored very easily in the other division at the expense of Jalmoed and Amod. This winner is a pony of useful ability and up to middle distances is always dangerous. Telfar ran a poor sort of race for a garoule for he easily retired from the fray.

Heat Wave won the Galway Plate for Harrison, thereby atoning for a recent failure. Stung Again put up a creditable display in running the winner to a third part of a length. Neither Crab Apple nor Dickybird ran like the good things they were thought to be. Riverine upset calculations on winning the Lanark Division. Mr. Heath's mare was unfancied, first position in the market being occupied by Bridault who failed to land the odds in spite of Morris' vigorous effort in the saddle.

A favourite obliged in other division. Arran Rose though unlucky to lose at her last attempt, made no mistake this time and had The Fliver cleverly beaten when the latter looked all over a winner. Bonaparte would have been better suited by a longer distance of ground, for he was travelling faster than any of them at the finish.

Henrietta's most recent running did not stamp her as the winner of the Eglinton Handicap but she ran more up to the form she ran more up to the form she is known to possess and led all the way to keep Ciesonia and Shiva Kumari at bay. The filly is not wayward or unreliable and one would like to know what happened to her in the Poona Plate last Saturday when she was favoured by weight and distance.

The race for the Ganeshkind Plate saw Ruiz's candidates in the first and third placings. Golden Quest a speedy son of Argosy put up one of the best performances of his career on holding Darial and such sprinters as Defend, Affable and Leinster Wonder. Madame Seguin was split from her stable mate by Darial II who must win a race before the season ends. Leinster Wonder and Defend figured among the beaten brigade. The former's effort compounded a furlong from home where the latter gave his backers little hope.

Heera Mahal upset the odds laid on Hotstuff in the Burnett Plate. The pair fought a thrilling finish, the former securing advantage at the end. Barnett rode with characteristic dash and his jockeyship played a distinct part in the destination of the spoils.

Mansoor Beg failed to repeat a recent triumph in the Wanowrie Plate where he found Rubdan too much of a handful. Mr. Ghazala's Chestnut had a big field well beaten, there being none among the opposition, to make a race with him once Howell gave him his head. Rarity even got the better of Arran Beg in the last few strides.

THE CECIL GREY PLATE.
Distance—6 furlongs. Winner, Rs. 4,000; second, Rs. 1,250; third, Rs. 750. For Arab Ponies 14 hands and under imported direct from the country of foaling on or after 1st July, 1926. 14 hands to

vary 9st. W. J. (Landing Allowance clause in General Conditions does not apply). Penalties—Winners, once, 4lbs.; twice, 7lbs.; oftener, 10lbs. Winner of the Melton Plate or Second Dealers Plate (Bombay 1927) or Dealers' New Plate (Poona 1927), 7lbs. in addition to above penalties.

H. H. the Maharaja of Kolhapur's XEEBAR 8-8 Herbert 1
Mr. N. Ardeshir's MANECK BEG 8-8 Morris 2
Mr. Alwan Umar's SABIRAI 8-10 Khalil 3
Mr. Dawood Isak's Company 9-0 Howell 4
Also Ran.—Hawad 9-7, Shahzaman 9-0, Badia 9-7, Najeeb 9-0, Hajlan 9-0, Sadoola 9-0, Mahdoor 9-0, Nassrat 9-0, Mercury 9-0, and Afreet 8-10.

AN RAN.
The Race.—Najeeb failed to strike off with the others Nassrat was in front for a while Zebar soon forged ahead and led Sadoola, Sabirai and Afreet. Zebar had an easy passage to the judges end and won very easily from Maneek Beg who always raced well up in the bunch. Sabirai kept Company out of a placing.

Won by 2 lengths; 2 lengths; 1 1/2 lengths. Time—1min. 23 2/5 secs.
First tote paid Rs. 15 for win and Rs. 14 Rs. 16.8 and Rs. 70 for places.
Second tote paid Rs. 7.8 for win and Rs. 8 Rs. 10.8 and Rs. 33 for places.

THE SEISTAN PLATE. (Div. I).
Distance—1 mile. 1 furlong. Winner Rs. 3,000; second, Rs. 1,000; third, Rs. 500. A Handicap for Arabs in Class II. Mr. M. C. Patel's NAJIAN 8-2 Barnett 1
Mrs. G. E. Nissan's CROWN 8-0 Herbert 2
Mr. S. A. Fatah's BELAN 8-11
Mr. M. Najmuddin's HUMOROUS 8-4

Read.
Also Ran.—Red Prince 9-4, Savage 9-0, Safety 8-11, Faithful 8-10, Shivaji Prasad 8-8, Try Again 8-4, Ahyid 8-1, Roman 8-0, Moosad 7-7, Kurdistan 7-6.
Not Run.—Zoolfakar 7-4.

The Race.—Red Prince suffered at the start. The early order was Safety, Najian, Humorous and Belan. At the seventh furlong Humorous went ahead with Shivaji Prasad. Savage and Belanin peevish. The usual change came when Najian collared Humorous near the turn. The former showed the way to Crown and Belan up the straight and cleverly held the advantage to the end. Humorous came in again to show the third placing with Belan.

Won by 1 length; neck; dead heat. Time—2mins. 9 3/5 secs.
First tote paid Rs. 51 for win and Rs. 21.8 Rs. 16 and Rs. 22 on Belan and Rs. 18 on Humorous for places.

Second tote paid Rs. 25.8 for win and Rs. 11.8 Rs. 25.8 and Rs. 13.8 on Belan and Rs. 10 on Humorous for places.
Favourite: Najian.

Winner trained by Mohamed Ali.
THE SEISTAN PLATE. (Div. II).
Distance—1 mile. 1 furlong. Winner, Rs. 3,000; second Rs. 1,000; third Rs. 500. A Handicap for Arabs in Class II. Mr. E. H. Ghazala's MIRJAN 8-13 H.

McQuade 9-0
Mr. P. B. Avasia's JALMOOD 9-0 Howell 2
Mr. M. C. Patel's AMOOD 8-13 Barnett 3
Mr. Dawood Isak's Fairdoss 7-11 Rankin 4
Also Ran.—Anwar 8-11, Telfar 8-9, Taimurlung 8-4, Cossack 8-3, Amanra 8-2, and Detective 7-0.
Not Run.—Arabian Star 8-12, Sultan Beg 8-5 and Butterfly 7-7.

The Race.—Fairdoss made a slow beginning. Anwar got away with a long lead. Next in order came Telfar, Mirjan and Cossack. At the end of half mile Detective joined Amod and the pair raced in front until the turn. Mirjan and Jalmoed moved up hereabouts and in the final won home. Mirjan easily outpaced the latter Amod with a late run secured the remaining berth.

Won by 1 1/2 lengths, 1 length, neck. Time—2mins. 8secs.
First tote paid Rs. 78.8 for win and Rs. 20 Rs. 17.8 and Rs. 20 for places.
Second tote paid Rs. 32 for win and Rs. 10.8 Rs. 11 and Rs. 11 for places.

Favourite: Telfar.
Winner trained by Rashid Swedani.
4TH RACE 3-15 P.M.

THE GALWAY PLATE.
Distance—1 1/4 miles. Winner, Rs. 4,000; second Rs. 1,250; third Rs. 750. A Handicap for Horses in Class III. Lt. Col. Zoravar Singh and Mr. T. Harrison's HEAT WAVE 8-2 Harrison 1

Messrs. Heath and W. Bird's STUNG AGAIN 6-12 (carried 7-1) Ashwood 2
Mr. Eve's GLEN TREE 8-5 Ritchie 3
Messrs. Heath and W. Bird's Bentol Hardinge 4
Also Ran.—Cailis 9-5, Old Fashioned Maid 8-1, Crab Apple 9-4, Rock Tink 8-13, Gangasagar 8-11, Diamond 8-3, Treva Pacific 8-0, Dickybird 7-13, Charles William 7-12, Puppit 7-11, Knight's Cross 7-11, and San Fax 7-6.

Not Run.—Toss Up 8-0, Poet's Dream 8-11, Atour 8-10, and King's Yellow 8-6.
The Race.—Gangasagar and Diamond were left. Heat Wave was the pacesetter from the start and prominent in the early

stages were San Fax, Glen Tree and Stung Again. They raced on without a change on San Fax dropping out after a mile had been covered. Heat Wave continued in front to win with something to spare from Stung Again.

Won by 3/4 length, 1/2 length, short head. Time—2mins. 11 1/5secs.
First tote paid Rs. 105/8 for win and Rs. 42.8 Rs. 33 and Rs. 80.8 for places.
Second tote paid Rs. 42.8 for win and Rs. 16 Rs. 52 and Rs. 45.8 for places.
Favourite: Dickybird and Crab Apple.
Winner trained by T. Harrison.

5TH RACE 3-45 P.M.
THE LANARK HANDICAP. (Div. I).
Distance—6 furlongs. Winner, Rs. 1,000; second Rs. 1,250; third Rs. 750. A Handicap for Horses in Classes II and III.

Mr. Heath's RIVERINE 7-4 Hardinge 1
Capt. J. Crawford's BINDAULT 8-6 Morris 2
Mr. R. H. Gahagan's BURGOS 8-1 Bowley 3
Mr. Shantidas Askuran's Rutch 8-2 Burn 4

Also Ran.—Kaleida 9-0, Elclair 8-5, Cuckoo 8-2, New Style 7-6, and Shri Narayan 7-2.
Not Run.—Bright Bird II 8-6 and Nestor 7-9.

The Race.—Last out of the gate was Kaleida. Burgos showed the way to Shri Narayan, Riverine and Quitch. Nearing the turn Shri Narayan fell away. Burgos was still in front when they entered the straight and Quitch, Bindaunt and Riverine followed in close order. Riverine challenged Burgos and Bindaunt near home and went on to win comfortably.

Won by 1/2 length, 3/4 length, 2 lengths. Time—1min. 11 3/5secs.
First tote paid Rs. 406.8 for win and Rs. 44 Rs. 15 and Rs. 19.8 for places.
Second tote paid Rs. 115 for win and Rs. 16 Rs. 7 and Rs. 9 for places.
Favourite: Bindaunt.

Winner trained privately.
6TH RACE 4-15 P.M.
THE LANARK HANDICAP. (Div. II).
Distance—6 furlongs. Winner, Rs. 3,500; second Rs. 1,250; third Rs. 500. A Handicap for Horses in Classes II and III.

Mr. W. Leslie's ARRAN ROSE 8-4 Hutchins 1
Mr. Certainty's THE FLIVER 9-0 Read 2
Mr. P. B. Avasia's BONAPARTE 8-10 Howell 3

Mr. J. A. Iraqi's Beaver Puff 8-13 Spackman 4
Also Ran.—Lady Junior 9-0, Co-responder 8-10, Poet's Dream 8-9, Hobbs 7-7, and Longleaf 8-7.

All Ran.
The Race.—The Fliver jumped to the front at the barrier and with Beaver Puff Arran Rose and Hobbs in chase. Beaver Puff gave ground at the two furlong post. The Fliver still held the advantage at the entrance to the straight but failed to resist the strong challenge of Arran Rose in the last few strides. Bonaparte finishing on a look a minor placing.

Won by head, 1/2 length, short head. Time—1min. 14 4/5secs.
First tote paid Rs. 23 for win and Rs. 13.8 Rs. 21.8 and Rs. 19.8 for places.
Second tote paid Rs. 12 for win and Rs. 6.8 Rs. 11 and Rs. 9.8 for places.

Favourite: Arran Rose.
Winner trained by A. Higgins.
7TH RACE 4-45 P.M.
THE EGLINTON HANDICAP.
Distance—7 furlongs. Winner Rs. 6,000; second Rs. 2,000; third Rs. 1,000. A Handicap for Horses 3 and 4 years old only in Classes II and III.

Mr. Kelso's HENRIETTA 8-6 Barnett 1
Mr. Eve's CAESONIA 8-7 Trace 2
S. S. Akkasaheb Maharaj's SHIVA KUMARI 7-10 Howell 3
Mr. C. N. Wadia's Coq-A L'An 9-0

Also Ran.—Capencis 8-4 Salt Sea 7-11, Sihlagad 7-10, Quatre Bras 7-10, Royal Gem 7-9, and Jovial William 7-3.
Not Run.—Free from Care 8-13, Polychrome 8-6, Puppit 8-10 and Pursued 8-4.
The Race.—Jovial William dwelt. It was otherwise a good start. Henrietta out the pace with Sihlagad, Caesonia and Coq-A L'An in attendance. Henrietta was never headed and easily held the challenge of Caesonia. Shivakumari made ground past in the final stretch to deprive Coq-A L'An of a place.

Won by 1 length, short head, short head. Time—1min. 29secs.
First tote paid Rs. 112 for win and Rs. 25 Rs. 15.8 and Rs. 19.8 for places.
Second tote paid Rs. 50.8 for win and Rs. 11.8 Rs. 8 and Rs. 9 for places.
Favourite: Coq-A L'An and Caesonia.
Winner trained by E. S. Godfrey.

8TH RACE 5-15 P.M.
THE GANESHKIND PLATE.
Distance—6 furlongs. Winner, Rs. 15,000; second Rs. 5,000; third Rs. 3,000. A Handicap for Horses in Class I. Mr. J. C. Gastaun's GOLDEN QUEST 7-12 Spackman 1

H. H. the Aga Khan's DARIAL II 8-11 A. C. Walker 2
Mr. J. C. Gastaun's MADAME SEG- GUIN 8-12 Rife 3
Mr. R. H. Gahagan's Woodstock II 8-8 Bowley 4

Also Ran.—Affable 9-0, Defend 8-10, Leinster Wonder 8-8, Stone Marton 8-5, Wedding Day 7-8, Heron 7-8, Nabob 7-9, and Orniston 7-5.
All Ran.
The Race.—Several of the runners played up at the post. Golden Quest was quickest into his stride followed by Woodstock II, Darial II and Madame Seguin. The first still commanded the field when heads were for home. Darial II and Madame Seguin made determined efforts to get a terms but failed to catch the leader who won easily.

Won by 3/4 length, 1/2 length, head. Time—1min. 13 3/5secs.
First tote paid 51.8 for win and Rs. 37 Rs. 26.8 and Rs. 36.8 for places.
Second tote paid Rs. 33.8 for win and Rs. 24 Rs. 13.8 and Rs. 21 for places.
Favourite: Mr. Gastaun's bracket.
Winner trained by J. Ruiz.

9TH RACE 5-45 P.M.
THE BURNETT PLATE.
Distance—1 mile. Winner Rs. 6,000; second Rs. 2,000; third Rs. 1,000. A Handicap for Horses in the Class II. Mr. H. Patel's HEERA MAHAL Barnett 1
Mr. Eve's HOTSTUFF 7-12 Ritchie 2
Mr. Marquis's STARBOARD 9-0 Read 3
H. H. Maharaja of Rajpipla's GIFT O' THE GLEN 8-12 Townsend 4

Also Ran.—Ad Dominum 8-7, Badha Piar 7-4, Polychrome 7-9, Prose and Verse 7-6, True Grace 7-5.
Not Run.—Talaat Bey, Krishnakumari, Blyth Bachelor, My Realm, Burgos and Bridgman.

The Race.—From a level start Starboard showed out from a close running field in which Hotstuff, Polychrome, Prose and Verse and Tristan were always prominent. Starboard and Hotstuff were racing, at the most abreast around the turn with Polychrome and Heera Mahal showing up among the others. Hotstuff looked a winner until well near home when Heera Mahal with a fine run headed him on the post.

Won by head, 1 length, 3/4 length. Time—1min. 41 1/5 secs.
First tote paid Rs. 50.8 for win Rs. 47 Rs. 13.8 and Rs. 53 for places.
Second tote paid Rs. 35.8 for win Rs. 9 Rs. 6.8 and Rs. 18 for places.
Favourite: Hot Stuff.

10TH RACE 5-45 P.M.
THE WANOWRIE PLATE.
Distance—1 mile. Winner Rs. 4,000; second Rs. 1,250; third Rs. 750. Terms for Arabs W.A. reduced 12 lbs. Penalties. Winners after 31st March 1925, of a flat race value Rs. 3,000 or over once 4 lbs. twice 7 lbs. oftener 12 lbs. Winner after the above date of races of the aggregate value of Rs. 10,000 or over 7 lbs. in addition to above penalties. Allowance Maidens 4 lbs. Arabs landed on or after 1st July, 1926, direct from the country of foaling 4 lbs. in addition to any landing allowance. Ponies 14 hands and under allowed 4 lbs.

Mr. Elias H. Ghazala's RUBDAN 9-1 Howell 1
H. H. Maharaja of Rajpipla RARITY 8-5 Townsend 2
Mr. Heath's MANSOOR BEG 9-8 A. C. Walker 3

S. S. Akkasaheb Maharaj's MOOFI TAN 8-3 Orrell 4
Not Run.—Adwan, Amagi, Some Surprise, Red Flag, Maneek Beg, Savage and Roi de L'air.

The Race.—Rubdan was factions at the gate but got away well when the flag fell. Baig lost a few lengths. Rarity flashed out for a space. For the first few furlongs Haboub, Subhan and Rarity were in front. Lilawar bringing up the rear. At the half way stage Mansoor Beg and Rubdan were going well in the bunch. Once into the straight Rubdan drew out and easily passed Rarity and Mansoor Beg who contested the other placings.

Won by 1 1/2 lengths, neck, 1 1/2 lengths. Time—1min. 53 2/5 secs.
First tote paid Rs. 29 for win, Rs. 15 Rs. 21, Rs. 13.8 for places.

PROTEST AGAINST SCURVY TREATMENT
(Continued from previous page.)
relating to the development of the Bombay paper industry as reported by the Select Committee be taken into consideration.

Mr. N. C. Kelkar suggested that Government should refund the customs duty paid by importers when the interpretation of the law relating to this question was doubtful.

Mr. Cooke suggested that envelopes should be included under the definition of writing paper.

Sir George Rainy replying to Mr. Kelkar said that he could not hold out any hope but if a point of law was raised, it was quite a different matter. If Mr. Cooke had brought to Sir George's notice his suggestion regarding envelopes early the matter might have been decided. He would, however, consider the question later.

The bill was taken up clause by clause and finally passed.

VOLUNTEER FORCE BILL WITHDRAWN.
Sir Basil Blackett moved that the bill to amend the Indian Securities Act, as reported by the Select Committee, be taken into consideration Sir Basil said the Select Committee had considerably restricted the scope of the bill. But on the principle that half loaf was better than no loaf, he moved that the bill as amended be passed into law. The House agreed to the motion.

Mr. Aney moved an amendment by which he provided that interest shall accrue for three years from the date which shall have been notified for payment due on such security.

Sir Purshotamdas Thakurdas said the amendment was opposed to commercial practice. To take one instance, the Bombay Development loan carried six and half per cent. and was repayable in 1935 while the rate of interest to-day was 4 per cent. If the rate of interest remains the same in 1935, the holders of the Development bonds could by their action continue to earn interests at a heavier rate. He cited the example of on Demand Promissory Notes.

Mr. Nirmal Chunder agreed with Sir Purshotamdas Thakurdas.
Sir Basil Blackett said the bill only provided that no interest shall accrue after the date notified for the repayment of the loan.

Mr. Aney's amendment was lost and the House passed the bill into law, without discussion.

VOLUNTARY POLICE FORCE.
The House next resumed further consideration of Mr. Crerar's Bill to constitute a Voluntary Police Force Bill.

Lala Lajpat Rai opposed it in view of Mr. Crerar's statement that the temporary character of the volunteer force was the essential feature of the Bill. Lalaji said, if the forces were to be constituted

ATTACK ON RELIGION

"CONVERSION SHOULD BE REAL AND HONEST"

MR JAYAKAR'S SPEECH IN ASSEMBLY

SIMLA, Sept. 8.

Following is a fuller report of Mr. M. R. Jayakar's speech on the Bill to make attacks on religion punishable:—

In my opinion, Sir, such bills are an indication of the inability of Indians to adjust their own affairs and let the operative processes of nation-building go on in their midst. I hold that in the same measure that these bills are rendered necessary, Indians have failed to consolidate themselves into one nation. I remember, Sir, the time, as a student, when Section 153-A was enacted. I wish to call attention to my honourable friends to the very celebrated judgment of Judge always, eminent in the annals of law, Mr. Justice Kanade, commenting on the necessity of such sections as 153-A, laid down a wholesome principle which I want the Government to keep clearly in their minds notwithstanding the voices raised in some part of the House that they ought to depart from the plain principle mentioned in the section.

That principle is intelligible to us all whether Hindus, Muhammadans, Sikhs or Christians, the principle which the Hon. Member has accepted in Section 295-A and on which I congratulate him. The plain principle is that the gist of the offence is an insult to religion or religious feeling of citizens. It is not the gist of the offence that a Prophet is attacked or that an Avatar is assailed or that a founder is criticised or a follower is ridiculed. I congratulate the Government that they have in this section recognised the rational principle that when religious fanaticism becomes a nuisance to the land and causes a contamination of irritation and hostility and when peace, harmony and goodwill of the community are disturbed in the name of religion, and offence is committed against the State, it is not an offence against religion. Somebody spoke here of blasphemy, but that is an entirely different offence in England. It is an offence per se against religion. The State as upholder of the Church protects the people from irreligion. I hope the honourable the Home Member in enacting the bill has not such an ambitious ideal in view that he is going to cure religious feelings of Indians. I hope he has limited ambition and wants to enact a section which will not allow religion or religious feeling to become a nuisance to peace and harmony of the community disturbing its growth and progress.

OFFENCE AGAINST RELIGION.
If the Hon. the Home Member takes such limited view of the section, I shall support him with all the weight I can command. But, if he is going to go further and accede to the suggestion of some members here who say "Oh, we ought to have prophets mentioned in the section, founders of religion ought to be specifically referred to, gurus and avatars prohibited," if this cry is acceded to, well, do not know, Sir, where we will be able to draw the line. Is offence against peace and good will of the community less culpable because it is against a follower and not against the founder? Is the offence more culpable because it is against a prophet? Are we going to accept a graduate scale of sanctity and administrative justice according to the personality of the victim of the attack or the measure of disturbance of harmony and goodwill?

If we embark upon the principle which my hon'ble friend Raja Ghazanfar Ali Khan suggested, I do not know where we will be. He suggests that punishment ought to be increased because an attack of founder is more culpable than on others. May I know why if it causes the same trouble in the country the same disturbance to peace and order as an attack upon a humble follower of religion or his tenets or religious beliefs. Why is it more or less culpable? I hope, Sir, that the hon'ble member will not accede to these siren voices although they may be sounded through the trumpet of religion. I hope he will adhere to the rational principle which I can understand, namely that no one in the name of religion has a right to disturb the peace and goodwill of community because upon their preservation the nation building processes entirely depend.

I regard this as an offence against the State, and it ought to be classed under the chapter of the Penal Code where other

only temporary that rendered the provisions of the bill unworkable. He said the cardinal factors of the situation were the existence of communal strife and conflict of interests between the people and rulers. Under the circumstances, mutual distrust between the people and the Government was unavoidable. What was often anarchy and disorder to the Government was legitimate activity in the eye of the people. Therefore, the bill not workable in Indian conditions, unless it was intended to constitute it as a permanent force. He could not therefore support the bill.

CONGRESS PRESIDENT OPPOSES.
Mr. S. Srinivasa Iyengar characterised the Volunteer Force Bill as a piece of political strategy. He agreed with the opinion already expressed that if the scheme was to have a prospect of success,

offences against the State are mentioned. I regard this not as an offence against religion. The British Government are not here to favour one religion against another. It is only when religion comes within the region of public disturbance that the Government can step in. It is only when religion ceases to be pure profession a faith of tolerant character and its open profession or preaching causes trouble that is when it affects peace, harmony and good will of the community that interference of Government is justified. Judged in this light I submit that this offence should be regarded as an offence against the State like Sections 153-A and 224-A. This is the proper view of the section though it does not really matter where the section is actually inserted.

RELIGIOUS MONOMANIA.
I want to point out to the Hon. the Home Member that he should regard his duties purely from the point of view of secular Government trying to protect peace and harmony of citizens and not embark on religious principle that deities and founders etc. of community should be protected against attacks of unbelief. Then, Sir, it has been suggested that punishment of two years is not severe enough. I entirely differ from that view (Hear, hear). I regard this religious fanaticism as monomania and those who indulge in that mania ought to be treated as lunatics are treated with indulgence, of course, but segregated from the rest of the community. If I were on Government benches, I would try and establish an asylum for these estimable gentlemen (Hear, hear); (laughter), where they can be taken. They would be segregated from all social and religious provocation and they would be allowed to stop there for some time isolated from the rest of the community so that their mania may be cured even as heresy is cured in isolation from provocation.

I do not agree with the view of my honourable friend Mr. Belvi that the Bill ought to be circulated for the purpose of eliciting public opinion. In my view the sentence of two years is adequate enough.

FIND OUT THE REAL CAUSE.
May I submit that the promiscuous religious conventions are the prime cause of this trouble and what we want is some law which the Government can conveniently adopt to meet the situation. I know I am speaking of a highly controversial matter, which will cause difference of opinion in certain quarters, but if I had the Government in my hand, I would courageously restrict these conversions to circumstances where purely psychological change of faith is permitted. I would remove from these conversions all causes which introduce elements of fraud, deception, cajolery, chicanery, elements which render even contract under the Indian Contract Act invalid. The House must be aware that under the Indian Contract Act a contract is invalid; merely a contract to buy and sell cotton, not to change religion which is far more important thing but even the contract for goods is rendered invalid according to the law of the land if certain elements enter into it such as fraud, duress, coercion, mistakes of misrepresentation. How much greater is the necessity for such safe guards when the transaction affects on a change of religion? Therefore, I hold the view that some day in the near future either Government themselves should bring in or allow a non-official member, to bring in a measure which will lay the axe at the root of these conversions by means of some provision of law which will make sure that each conversion is really a psychological change of faith, which true conversion should, and not conversion brought about by or in an atmosphere of fraud deception, promises, threats or even political considerations. Until that is done, I venture to believe that the bills like this are all temporary remedies. They may stop the disease for a time and its manifestations on the surface. They will not cure the disease at the root from which it emanates.—Free Press.

it might be a permanent force. The volunteer forces would be one kind of the Aman Sabhas of the Non-co-operation days. This was not a measure with which any popular party could be in agreement.

The President: Before the speaker proceeds, I should like to know what the attitude of the Government is.

BILL WITHDRAWN.
The Home Member said that the Bill was not a piece of political strategy. But it was the outcome of the personality of Sir Alexander Muddiman against whom no charge of political duplicity or Machiavellian tactics can carry conviction.

It was not the desire of the Government, continued the Home Member, to proceed with the Bill in the absence of substantial agreement.

The Bill, by leave, was withdrawn. The House adjourned till Tuesday.—Free Press.

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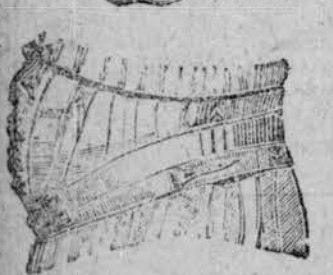
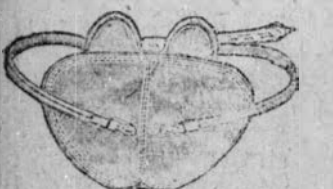
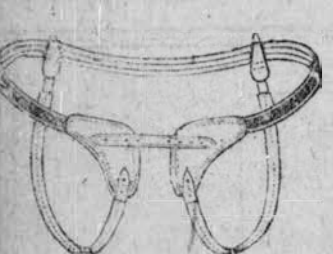
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PARSIS AND POLITICS

(Continued from Page 8).

first Parsi to serve in the Government of India in so high a position and let us hope he will soon be confirmed in it. The Hon. Sir Dinshaw Wacha and the Hon. Sir M. Neelji Dadabhai are nominated members whilst the writer happens to be an elected member. In the Bombay Legislative Council, there are four elected Parsi members viz., Mr. F. J. Ginwala, Dr. M. D. Gilder, Mr. K. F. Nariman and Mr. P. J. Murzban. The first two represent Bombay City North and the other two, Bombay City South.

IN EVERY POLITICAL PARTY.

It is very interesting and suggestive to note that all shades of political thought are represented in the Parsi community. There are moderates and extremists, slow-goers and whole-hoggers, Liberals, Socialists, Non-co-operationists, Labourites, and even Communists and Republicanism count at least one Parsi each among its exponents and adherents. Such a variety of thought in a small community is a sure sign of its innate strength, vitality and virility.

In every small minority there are people who think that the best course for it is to keep itself aloof from all political activities. Among the Parsis also there is a section which does not approve of their co-religionists associating and working shoulder to shoulder with Hindus and Mahomedans in the struggle for political progress. Such association, they seem to think is not in the best interests of the community.

WHAT IS YOUR BIRTHDAY?

TO-DAY'S FORECAST. (SEP. 9TH.)

(By KAM, Chela of Himalayan Joshimaharaj Jothabhai Labadhas.)

SIGN OF ZODIAC: VIRGO.

If to-day is your birthday let it be said to your credit that you are gifted with an intuitive judgment which proves you so beneficial when you are weak in strength and influence—and purse. If man, you know at once by that gift, from a few words or actions or manners of a member of the opposite sex, what qualities she possesses or does not possess, thus saving yourself from the pitfalls into which fools may rush and break their heads or legs for life. Whenever things go wrong you feel depressed and the depression—like that of the Indian weather which causes havoc whichever side it moves—is a temporary curse to those with whom you come in contact that time. You keep your head cool without the aid of ice-bags or reading fairy tales, and know how to act in spite of all opposition or tussle with the task of appeasing several masters or superiors at one and the same time, and it is a great wonder to your friends and foes alike how on earth you can manage to please all your superiors and masters and keep your sense about you, just as a source of wonder to the world is the poor present-day China which has to obey the command and counter-commands from at least half a dozen mutually opposing generals and war lords (fortunately there are no war lords otherwise the Chinese puzzle would have been a hundred times more intricate in as many hours. You hoard wealth (really hoard wealth and not the imaginary hoarding by Ind which the Westerners make the world believe to be true), and live in constant fear of losing it some day. This fear of yours is well-founded for a day will come when burglars will take away in haste what you have stored at leisure, as you do not believe in depositing money in a bank or keep jewellery in the safe deposit box of a bank. (And now, I am sorry there is no chance for your future to be read on Saturday due to the Parsi New Year day which falls to-day. Even astrologers need a holiday, but I can assure you that on the day following the auspicious day you will have a bright and eventful career if your merry-making of the previous day has not exceeded the limit.)

They believe that by mixing up in politics the Parsis are endangering their position and are already losing ground in public life.

NO JUSTIFICATION FOR NARROW OUTLOOK.

Such views are the outcome of a narrow communal outlook, nor are they justified by facts. I have already pointed out that four out of the six elected members of the Bombay Legislative Council for the City of Bombay are Parsis. They, at least some of them, could not have been elected but for the support of their fellow countrymen other than Parsis, a fact which shows that true patriotism and public spirit can succeed in overcoming the evil influences of communal or caste feeling. In the learned professions, in public service, in Municipal life, if to-day they have not been able to maintain the ground they held some years ago, that may be due to the fact that there has been a general awakening among all communities, and that when such a general awakening has taken place, a certain readjustment of position and influence is bound to take place and no single community or caste can even hope to attain or maintain special pre-eminence or influence for all time. But this is a process or change which is not at all to be regretted from the broad national point of view. Levelling up and equalisation of different communities may make the general struggle for place, influence and power keener and harder, but the nation as a whole is bound to benefit from this wholesome process, and no community has a

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right to stay the onward march of the nation as a whole simply because it may result in some weakening of its former position and influence. If it still desires to maintain its former pre-eminence it certainly cannot be by keeping away from the general currents of national life and maintaining an attitude of mere indifferent onlookers, but by cultivating in a still higher measure, all those qualities of head and heart which make for leadership and influence.

APPEAL TO PARSIS YOUTH.

Let Parsi young men and women whilst helping one another, cast in their lot with their Hindu and Mahomedan fellow countrymen, take part, in an increasing measure, in every legitimate and wholesome public activity, political or otherwise and do their best to bring about the national regeneration of this land. This does not mean that they should join and support any and every political movement without considering what its effects on the general progress of the nation may be. But views are bound to differ and every one must think and decide for oneself to what school of political thought one should belong, provided the choice is made after the most careful thought and deliberation. But the point I wish to emphasize is that the truest and best interests not only of the Indian nation as a whole, but of the Parsi community itself lie in the members of that community co-operating fully with other communities in all proper political movements and doing all they can to promote the welfare and progress of this country. Parsis, we may claim, are endowed with mental and moral gifts, and in the race of life we are not likely to lag behind, if only we are true to ourselves and to the land of our birth.

FRESH NEWS FROM HEJAZ.

The Jeddah correspondent of the "Khilafat Daily" writes:— You must have got sufficient information about the affairs in Hejaz from the returning pilgrims. The latest news is that Sultan Ibn-i-Saoud is coming shortly to Jeddah with an intention to spend about three weeks here. At this very time the arrival of the British officer is expected. Probably their discussions will help the reaching of a final settlement. As soon as the Haj was over Mr. Philby left for London. It is believed that he will return after giving a contract to any British firm for building a railway line upto Jeddah.

Discussion with a view to come to a settlement is still going on between Ibn-i-Saoud and Imam Yehya of Yemen. It is known from reliable sources that the Yemeni tribe which is residing on the frontier of Nejd and Yemen is bitterly against Ibn-i-Saoud and with the help of other tribes they have collected an army about 25,000 strong with a view to give battle to Ibn-i-Saoud. It is also said that Imam Yehya is giving help to these tribes and Ibn-i-Saoud is collecting forces from Hejaz and Nejd. Another important piece of news is that in the vicinity of Rabigh the Hawazin tribe also is perturbed, and troops from Nejd are being sent to suppress this rising. This rising of the

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Hawazin tribe is only in its primitive stage but it is apprehended that the least success is sure to bring many other tribes on their side.

I had an opportunity of paying a visit to Taif. The population hardly exceeds two or three thousand souls. The once flourishing city is now wholly desolated. The tombs and holy places were already destroyed and the inhabitants who could leave the city when it was sacked still do not dare to return. The result has been that the date gardens are all washed. As the emigration is now stopped the population is increasing. But the growth is very slow and one cannot expect to see Taif in its former grandeur in the near future.

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1927			
10 Sept.	MANTOA	MALJOJA	10,902
17 "	RAZMAK		20,836
24 "	RAJPUTANA		16,375
1 Oct.	RAZMAK		16,802
8 "	RANPURA		16,585
15 "	NALDERA		16,088
22 "	KAISAR-I-HIND		11,430
29 "	RAZMAK		10,902
5 Nov.	RAWALPINDI		16,019
12 "	NARKUNDA		16,302
19 "	RANCHI		16,650
26 "	RAJPUTANA	MACEDONIA	11,120
3 Dec.	RAZMAK		16,088
10 "	RANPURA	MOOLTAN	20,847
17 "	RAJPUTANA		16,508
24 "	RANPURA	MANTUA	10,946
31 "	KAISAR-I-HIND		11,518
7 Jan.	RAWALPINDI	MALJOJA	20,837
14 "	RANPURA		16,601
21 "	RAWALPINDI	MOREA	10,953
28 "	RANCHI		16,650
4 Feb.	RAZMAK	NALDERA	16,088
11 "	RAWALPINDI		16,549
18 "	RAZMAK	MALWA	10,988
25 "	RAJPUTANA		16,508
3 Mar.	RAZMAK	NARKUNDA	16,302
10 "	KAISAR-I-HIND		11,430
17 "	RAZMAK		10,902
24 "	CHINAI		7,952
31 "	RANPURA		16,601
7 Apr.	MOOLTAN		20,847
14 "	RANCHI		16,650
21 "	RAZMAK		10,902
28 "	RAWALPINDI		16,619
5 May	MALJOJA		20,837
12 "	RAJPUTANA	MOREA	16,508
19 "	RAZMAK		10,953
26 "	KAISAR-I-HIND		11,518
31 "	RAZMAK	NALDERA	16,088

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Date about.	Steamers.	Tons.
1927		
3rd Nov.	MANORA	7,888
17th "	DUMANA	8,427
15th Dec.	MANELA	8,303
12th Jan.	DOMALA	8,441
23rd Feb.	MANORA	7,888
8th March	DUMANA	8,427
5th April	MANELA	8,303
3rd May	DOMALA	8,441

P. & O. SAILINGS TO COLOMBO, STRAITS, CHINA, JAPAN and AUS. TRAILIA.

Date about.	Steamers.	Tons.
1927		
27th Sept.	DELTA CATHAY	China & Japan At Colombo for Australia.
12th Oct.	MOOLTAN	Australia.
10th Nov.	MALJOJA	Australia.

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Date about.	Steamers.	Tons.
1927		
9th Sept.	VARSOVA	Buenos via Karachi.
10th "	CHAKLA	Kata hi via Portunder Dwarika & Cutch Mandvi.
12th "	VITA	Karachi via Port Okha & Cutch Mandvi.
14th "	KHANDALLA	East & South Africa.
14th "	BANKURA	Buenos via Karachi & Persian Gulf Ports.
2nd Nov.	KABAGOLA	Mombasa.

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NATIONAL FLAG TO FLY.

DISCUSSION IN MADRAS CORPORATION.

PRESIDENT CASTS VOTE IN FAVOUR

MADRAS, Sept. 8.
A lively discussion took place in the Corporation Council this evening, over a resolution for hoisting the national flag over the Ripon Buildings. (Corporation building).

Speaking on the resolution, Dr. C. Natesa Mudaliar (Justice) said he did not recognise the tri-coloured Congress flag as a national flag.

Mr. Sami Venkatachellam Chetti, leader of the Swarajya party, moved to amend the national flag into the Congress flag and pointed out that the Congress flag with the three colours represented all the great religions of India, Christianity, Sikhism, Islam, and Hinduism. It was the only real national flag. He appealed to all members to vote for the motion and respect the flag which had been acknowledged by the country as such.

Mr. V. Chakkara Chetti said that a minority yet did not recognise the Congress flag as the national flag. He also pointed out that the Commissioner of the Corporation being a servant of the Government, might not be able to give effect to the resolution if it was a Congress flag.

Mr. A. Ramaswami Mudaliar recognised the Congress flag as the national flag. But he did not want to force the flag upon even a minority for a national symbol was to be automatically respected by every one. He also desired the question being referred to a committee.

Mr. S. Satyamurti said that the Congress had been recognized even by Justices as the only national institution and the Congress flag had been decided upon as the only national symbol, after successive sessions of the Congress after great deliberation.

Another amendment was moved that the question of the particular flag to be hoisted, be referred to a sub-committee.

The House divided on it and the division resulted in a tie. It was carried by the casting vote of the President.—Free Press.

DR. COMMISSIONER NEEDHAM

TO GO ON 8 MONTHS' LEAVE.

A "Bombay Government Gazette" states :—

Mr H S Needham, Deputy Commissioner of Police, Bombay, is granted with effect from the 3rd December 1927 leave on average pay for eight months followed by leave on half average pay for two months and sixteen days.

P. AND O. STEAM NAVIGATION

CAPITAL TO BE INCREASED.

LONDON, Sept. 8.
The Peninsular and Oriental Steam Navigation Company propose to increase their capital to £7,632,000 by the issue of £100,000 additional deferred stock. The new capital is required to pay for new tonnage, etc. An extraordinary meeting will be held on 14th September to pass a resolution on this matter. The new issue will be made at the price of £200 per £100 deferred stock.—Reuter.

UNITY FIRST.

BOMBAY MUSLIMS' DEMAND.

BOMBAY, Sept. 8.

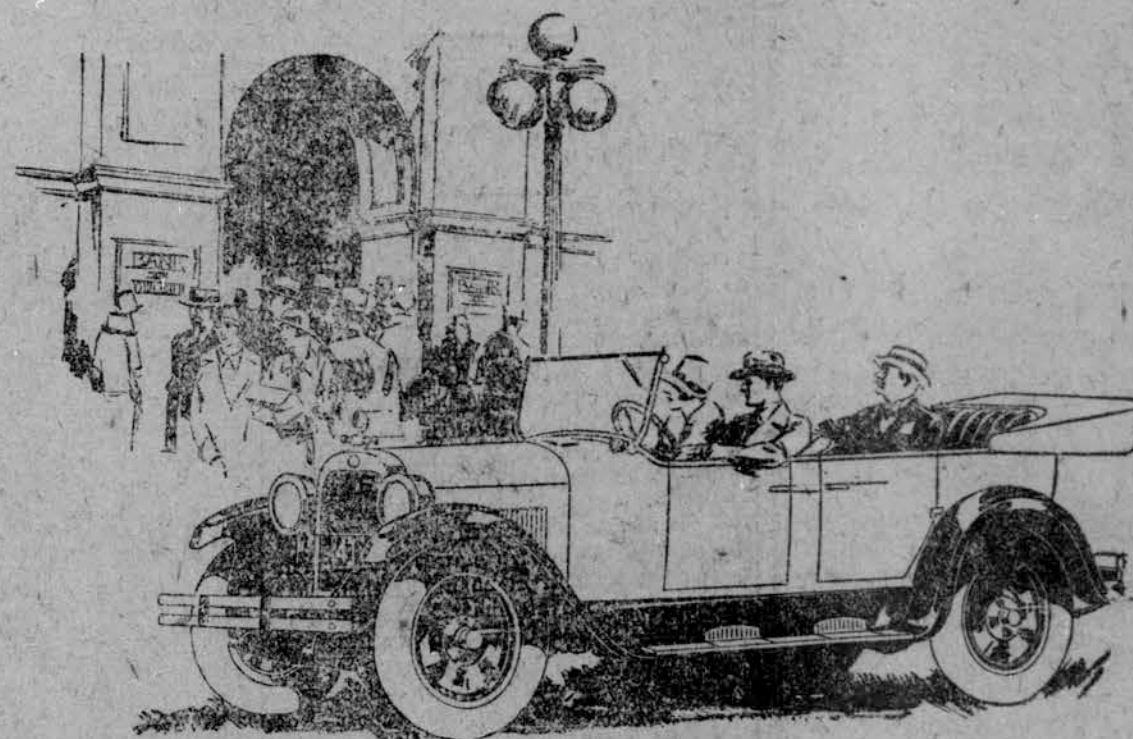
The Committee of the Bombay Presidency Muslim League has passed the following resolution: "While the present communal tension lasts this Committee of the Bombay Presidency Muslim League is of the opinion that the energies of both the communities should be directed towards the solution of the problem of unity and not towards fruitless discussions regarding the amendment of the constitution or schemes of further political advance."

ADVENTURES WITHOUT DISCIPLINE.

MR. GEORGE JOSEPH DECLINES LEADERSHIP

MADRAS, Sept. 8.

Declining the leadership of the Satyagraha movement offered to him by the Tamil Nadu volunteers, Mr. George Joseph in the course of a communication to them says, "I know, General Neill during the rebellion of 1857 did a number of shocking things typical of Dyer mentality. But he was neither better nor worse than a good many of the heroes of the British Indian history whose statues deface thoroughfares in our cities. But if our energies are concentrated on this iconoclastic procedure, I do not quite see where profit of it comes on. It will very nearly be a pure waste of good stuff and evidence of fissiparous and centrifugal tendency characteristic of desperation. I do like these adventures with discipline."—M. P.



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ARMAMENTS PROBLEM

POLISH NON-AGGRESSION PROPOSAL

LONDON, Sept. 7.

Geneva.—M. Sokal, the acting head of the Polish Delegation, has handed the text of the Polish "non-aggression" proposal to Sir A. Chamberlain, M. Briand and Dr. Stresemann. Strictest secrecy is being maintained with regard to the draft which has been referred to jurists. Doubtless it will form the subject of a general exchange of views between the chiefs of the delegations. It is reported that it is being referred to Mr. Baldwin who is at Aix-les-Bains.

It appears that Poland favours extension of arbitration, and general declaration open to non-members as well as members of the League that war and all forms of aggression constitute an international crime and also suggests an agreement that there should be no increase in armaments.—Reuter.

BOMBAY GOVERNMENT GAZETTE.

CIVIL APPOINTMENTS.

The Governor in Council is pleased to appoint the Hon. Mr. W. C. Tudor-Owen, ICS, on return from the Council of State, to be Political Agent, Bhor.

Mr. J. R. Dhurandhar, Assistant Secretary to the Government of Bombay, Legal Department, has been granted leave on average pay for two months with effect from 1st September 1927, the date he reverts from his deputation to the Government of India.

Mr. V. H. Vachrajani to continue to act as Assistant Secretary to the Government of Bombay, Legal Department, vice Mr. J. R. Dhurandhar.

The Hon. Mr. W. C. Tudor-Owen, ICS, on return from deputation, to be Collector of Poona.

Rao Bahadur S. S. Koinattur, District Deputy Collector, Belgam, is granted leave on average pay for four months with effect from 1st October 1927 or the subsequent date on which he may be relieved.

Mr. L. H. Barford, Superintendent, of

Excise, Ratnagiri Sub-Division, is granted, with effect from 10th September 1927 or the subsequent date on which he may be relieved, leave on average pay for four months and three days.

Captain R. A. R. Neville, Royal Marines, is appointed Aide-de-Camp of His Excellency the Governor of Bombay with effect from 1st September 1927 vice Lieutenant G. E. C. Osborne.

Mr. Thomas Allan Keith to hold the temporary post of the Chief Inspector of Steam Boilers and Smoke Nuisances with effect from the 29th July to 29th September 1927 and thereafter to be Chief Inspector of Steam Boilers and Smoke Nuisances vice Mr. D. R. Macintosh retiring.

Mr. A. W. Mackie, ICS, has been allowed by the High Commissioner for India an extension of leave on half average pay for three months and twenty-eight days.

The Governor in Council has promoted

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FIGHT UNTO THE LAST.

NEILL'S STATUE SATYAGRAHA

MADRAS, Sept. 7.

After prolonged conversations amongst themselves and later with Mahatma Gandhi the Tamil Nadu volunteers have finally communicated to Mahatma Gandhi their resolve to prosecute the Satyagraha before Neill's statue.

Murgappa Padaiyachi, the husband of the lady Satyagrahi who with her daughter offered Satyagraha yesterday and was arrested came to Neill's statue in the usual manner and was taken in custody.—A. P.

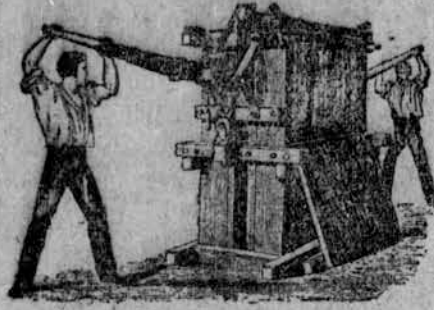
Mr. J. B. S. Thabron, CIE, Superintending Engineer, to the acting rank of Chief Engineer, with effect from 23rd December, 1926, pari passu with his junior, Mr. D. R. H. Browne, CBE, AKC (Lond.), ISE, promoted to that rank.

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Life-Reading Rs. 5; Prof. S. N. BOSE,
B.A., 8, E. Beadon Street, Room No. 11,
Calcutta, V. P. allowed.**FETISH OF MARTIAL
CASTES.****SIR UMAR HAYAT KHAN
TROUNCED.****SIR P. C. SETHNA'S REPLY.
TO DEBATE**

Replying to the debate on the Sken Committee Resolution in the Council of State, Sir P. C. Sethna said:—
I shall first proceed to reply to the observations made by the Honourable Sir Umar Hayat Khan. This Honourable Member holds that because I am not a soldier and much less been in action I am by no means justified in moving this Resolution. Following this argument I think the proper course for me would have been not even to have accepted a seat on the Committee. I believe however I am in good company and in no better than that of Sir Umar Hayat himself for although he has often told us that he is first and last a soldier and yet he is ever ready to favour the House with his opinions on very divergent subjects with most of which he has not even a nodding acquaintance.

My Honourable friend, Sardar Shivdev Singh Oberoi, has spared me the task of reading out the quotation from the representation of the deputation headed by Sir Umar Hayat Khan himself and in which they have not only approved of the recommendations of the Committee in particular about having Indians represent half the full strength of officers in 25 years but they have said the pace recommended by the Committee was not quick enough. The Honourable Sir Umar Hayat Khan interjected by saying that we must not read that passage by itself but read other passages as well. I suppose he refers to the passage in the representation where they say, 'Are we to understand from this that the word of Command is to rest with the Bania, the Arora, the Khatri, the Khoja, the Bohra and the non-Punjabi' etc. I think the Honourable Sardar has very ably replied to this point as well and made clear that a soldier need not be a born soldier, that is to say, the child of a father or grandfather who was himself a soldier. Any man can become a soldier if he has the aptitude and the necessary training for it. My Honourable friend, Sir Umar Hayat Khan, knows that there were as many as eight gentlemen on the Committee who were soldiers. Some of them did entertain at first the views to which he has given expression here to-day, but they eventually came round to our way of thinking. They recognise that the doors were not closed to the so-called martial classes. It was certainly open to them to continue as before and to continue to a larger extent but there was no reason why the same opportunity should be denied to persons coming from classes whom my friend Sir Umar Hayat Khan calls non-martial.

It will interest Sir Umar Hayat and those who hold the same views as he does that in the course of our investigations at St. Cyr in France we enquired as to the number of boys who came from the military classes and of those whose fathers had not followed the military profession. The House will be interested to know that out of the 225 boys at St. Cyr at the time 175 were sons of professional soldiers and 150 were sons of men in different civil professions. We were told further that the former, namely the sons of soldiers, did not as a rule display any greater military aptitude than the latter, and the latter, the House will be still more interested to know were sons of tax-collectors, business employees, carpenters, chemists, agriculturists, bailiffs, butchers, band masters and working men.

I would like to satisfy the Honourable Colonel that the question was very fully considered by the Committee and the conclusions they have come to were accepted even by their colleagues belonging to what he calls the martial classes. My Honourable friend has not spared even Lieutenant-General Sir Andrew Sken and the other military members of the Committee and said that they were won over by the politically-minded members on the Committee. Let me assure him that General Sir Andrew Sken was not to be won over as easily as he thinks. He is a Scotchman for one, and it would be almost impossible to get him to budge from an opinion he had formed after mature consideration. If anything, it was he who made us turn round to his views and shaped the

recommendations which we finally accepted of having half the cadre consist of Indians at the end of 25 years and not earlier.

My Honourable friend, Sir Maneekji Dadabhai told us that he had no remarks to make on the report itself. All he wanted to do was to appeal to me that I might withdraw the Resolution and leave the matter in the hands of His Excellency the Commander-in-Chief. I entertain the same high regard for His Excellency as he does. Sir Maneekji said he had known him for a long number of years, I too claim the same privilege. In fact I claim to know his views better having come in close contact with him when serving on a particular Committee when I had opportunities to judge of His Excellency's regard not only for the soldier himself and for those having to do with the soldiers his views in the matter. If the decision were left absolutely in the hands of His Excellency Field Marshal Sir William Birdwood, I would cheerfully and readily withdraw the Resolution and agree to whatever he says; but we know that the most His Excellency can do is to influence his colleagues on the Executive Council of H. E. the Viceroy and no further, and that the final say will rest with the authorities at home. It is therefore, Sir, that I cannot but press my Resolution to a vote. Why need my friend, Sir Maneekji, be so apprehensive? He knows well enough that constituted as this House is at present, what the fate of my Resolution will be. We all know it is bound to be lost and if in spite of that I say that I shall ask for a division, it is solely for the reason of letting the Secretary of State know that at any rate the elected Members of this House favour the unanimous recommendations of the Sandhurst Committee. For this reason, Sir, I cannot accept the proposal of Sir Maneekji Dadabhai and which has been repeated by His Excellency the Commander-in-Chief to withdraw the proposal.

Let me assure His Excellency the Commander-in-Chief that it is not a case of recording a hostile vote as he calls it. It will be a vote to impress upon the Secretary of State the necessity of giving early effect to the recommendations of the Committee.

**BRITAIN'S ANTI-INDIAN
PROPAGANDA.**

To the Editor of "The Chronicle."
Sir,—One of your editorials, referring to the attitude of the Government of the United States re the Indian nationalization matter, attributes it to colour prejudice which is being exploited.

This may be true to a certain extent; but there is another, and quite a different prejudice—and one far more subtle—at work. I need only mention the fact that Justice Sutherland of the Supreme bench, who has been prominently mentioned as having written the decision etc., is British-born.

It is not the first time that British influence has been brought to bear on American officials. We were hardly one week in the war when a number of Indians resident in this country were arrested and some of them imprisoned. I myself have seen copies of letters from British officials here suggesting the arrest of certain Indian seamen who had deserted ship. There were at one time many of such cases, indeed.

This "influence" takes many forms, may I say, and they are always inimical to India and the Indians. Regularly, letters appear in our leading papers misrepresenting some matter of concern to both Indians and British, swinging American opinion away from the former. Generally the name or the manner of writings, as well as the point of view, denotes the Britisher; and doubtless, he it said, in very many cases the writer believes he is telling the truth; if Englishmen and women are scandalously misinformed and uninformed as to what their Government is doing in their name in their over-sea dominions and colonies—more specially, the latter.—Yours etc.,
AN AMERICAN.

New York.

**LAUSSANE DAY CELEBRATIONS
IN TURKEY.**

24th of July was observed throughout Turkey as a holiday, because it was on this day that the Lausanne Treaty was signed and the Turks rightly regard this day as the day on which their national struggle was crowned with success. The Turks hold that it was this treaty which gave them complete independence and ended the capitulations regime in Turkey. Had not this treaty been concluded the peace regulations of Sevres would have been in observance and not only the foreigners who had already acquired concessions in Turkey would have enjoyed them but even those who had not had these privileges would have acquired them, and the Turks would have remained enslaved in their own country. By the Lausanne treaty did away with this danger. Even now there are foreigners in Turkey and they are well-treated too. But now they are not masters as they used to be before this. The Turks are now their own masters. They have put their own house in order and no one can interfere with their right to manage it as they like.

Turkey was profited by the treaty of Lausanne in another very important respect. It changed the capital of the country from Constantinople. According to the treaty of Sevres Constantinople was to remain as the Turkish Capital in case the Turks undertook to safeguard the rights of minorities, and guarantee that there would be no disturbance in the Capital. This meant that the Armenians—the life long enemies of Turkey—were free to a put forward any fair or unfair demand and if the Turks

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for "KHALIS-UN"

The Judges decided that LASANI—"The Incomparable" was the most suitable of the names submitted and as we recently celebrated our Jubilee the 2nd prize was given for the name JUBILEE. The 3rd prize was awarded for the translation of our slogan "Pure Wool" in the form KHALIS-UN.

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refused to accept it then to raise a hue and cry over it. This in its turn would have been an enough cause for the intervention by any of the Imperialistic powers. Thus Constautinople would have been threatened at any moment by any of the European powers. But the treaty of has left no possibility of it. And the Turks are fully justified to celebrate this day as the day when they achieved real independence.

ALLEGED RASH DRIVING.

EUROPEAN ACQUITTED.

(From Our Correspondent).

THANA, Sept. 5.
Mr. Joseph Rodgers, Huzur Deputy Collector and First Class Magistrate of Thana, delivered judgment on 2nd instant in a case in which Mr. Eyyiya Wood, an Assistant in the firm of Messrs. Ralli Brothers of Bombay was charged under section 304-A I. P. C. for having driven his motor car rashly and negligently at 11 a.m. on 10th July 1927 on the Bombay Agra Road and knocked down one Shankar Narayan Kulkar, the Nakedar in Municipal service and caused fracture of the skull and other injuries from which he died soon after he was admitted into the Civil Hospital.

There was no evidence to show how the accident occurred. No one saw the deceased being knocked down. Evidence has been adduced to show that the accused was driving the car fast. But none of the witnesses seemed to have any idea about the speed of a motor-car. Besides the distance from which the car was stopped clearly shows that it was under proper control. The prosecution evidence was found unsatisfactory and unconvincing by the learned Magistrate who therefore acquitted the accused of the said offence.

Mr. Yerodekar, Police Prosecutor appeared for the prosecution while the accused was defended by Mr. Kanga, Pleader, High Court.

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Before the Mirror

By MIMOSA.

My advice to smart women who demand the very best results, is to leave most toilet preparations alone. When facial applications are necessary, get only the pure ingredients just as they come to the chemist himself. I will tell you in this column from time to time just what to get and just how to use it. Do not be persuaded into buying some cheap toilet preparation instead. Any chemist can supply you with genuine original concentrated ingredients, if he will, and I know personally that most firms make a specialty of selling original packages of all kinds of pure ingredients neat, both direct and by post. I can point out to you, however, many useful hints, which involve no expense at all.

"Beauty in Breathing."—Yes, indeed, a great deal can be done toward brightening the eyes and complexion by systematic breathing for ten minutes each morning and evening breathe slowly and deeply to the fullest capacity of the lungs. You should stand erect by an open window. Of course, the correct should not be worn during this exercise.

"About Shampooing."—Even the best shampoo is somewhat drying, and if your hair is not naturally oily, I suggest that just before the shampoo you apply olive oil thoroughly to the scalp, rubbing the hair roots with your fingers. Then use pure seax for the shampoo. Dissolve a teaspoonful in a cup of hot water. This will leave the hair very clean and glossy.

"A Velvety Skin."—It is hard to tell you what kind of powder to use, skins vary so. I suggest that in your difficulty you use no powder at all, but apply a little lotion made by dissolving one ounce of camellia in four ounces of water. This gives a much better finish than any powder, suits all complexions, and stays upon the face during the most trying conditions, as long as you could wish. It makes the skin look very soft and velvety, and its use cannot be detected.

"Renewing the Complexion."—Yes, the discoloured, faded outer veiling of the complexion must be absolutely removed, and I know of no safe way to do this except to use a little Mercurized Wax, applying it at night like cold cream. The active principle in Mercurized Wax soon absorbs the weakened and devitalized surface which so annoys you, revealing the fresh and beautiful young skin underneath, which is always there only waiting to be freed. The process usually takes about ten days, is quite harmless, and acts so unobtrusively that no one can tell what you are doing.

"Long, Curling Lashes."—Clipping the eye lashes is very often unsuccessful. They sometimes do not grow again. Far better to apply a little pure meringue with the fingers to the eyebrows and lashes just before retiring at night. This greatly stimulates the growth, and ensures the colour of the hairs.

"How To Make Hair Tonic."—There is no reason why you should buy the high-priced hair tonics you mention, when you can make just as good or better yourself at home. Get an ounce of borax, and mix with a quarter-pint of bay rum. Apply this to the scalp each night, working it in with the finger tips, and in a short time you should see a considerable improvement, and find a complete absence of dandruff.

"To Reduce Plumpness."—The latest method of reducing, recently certainly, is far more pleasant and convenient than all previous methods. It consists merely in taking clynot berries. The fat person who wants to reduce without the usual rigid diet, exercise, sweating baths, etc., now puts a few of these little brown berries in his or her pocket and swallows three or four each day. Most chemists stock them.

"The Rouge Question."—Complexions of your type never acquire a natural rosy tint, no matter what may be done for them. If you really insist upon a colour, let me dissuade you from your evident inclination to use rouge. A far more refined thing to do is merely to apply a little ordinary collodion with the finger tips, thus accomplishing the desired result by a means which is not obvious.

"Annoying Odours."—The annoying odour you mention arises from an acid condition in the perspiration. It can easily be nullified by an occasional application of powdered percol to the affected surface.

"Removing Hair."—I always recommend caution in the selection of a hair remover, and therefore suggest that you only use powdered phenol, instead of the depilatories you mention. This powder, applied direct to the superfluous hair, causes it to wither and die in a few moments, when it can be rubbed off, leaving no trace.

"About Soap."—I should say that your trouble is caused by the soaps you have been trying. Personally, I always recommend a soap called Phenol, because I have never known it to fail to give satisfaction. It is an absolutely pure superlative soap, designed exclusively for use upon delicate skins, and it has the most delightful perfume I have ever found.

"Care of the Lips."—I regret to say lips like yours never will have a bright colour. They go with the type. I see no real harm in resorting to an innocent artificial aid, especially when it makes so much difference as in your case. The best thing for the purpose is just a little stick of plain petroleum, applied to the lips. It gives a very pretty natural colour, besides keeping them soft and moist.

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Vallabhaji Hathibhai Desai,
Honorary Secretary,
Hindu Anath Ashram, NADIAD.

HYDERABAD PLEADERS' CONFERENCE.

A POLICE UKASE.

(From Our Correspondent.)

HYDERABAD DN., Sept. 4.

As soon as the Paigah Commission had finished its labour His Exalted Highness the Nizam had appointed another important Commission composed of Mr. T. J. Tasker, Revenue Secretary, Nawab Fakhr Yar Jung, Finance Secretary and Nawab Hashi Yar Jung High Court Judge to consider the release of other forty estates including a few "Samastans" (subsidiary States) on following terms of reference from Court of Wards: (1) Whether the debts of the Estates have been paid, (2) Whether the Estate-holders have attained their majority and (3) Whether they are capable of managing their property properly. The Commission did not function for considerable time owing to the absence of Nawab Fakhr Yar Jung, one of its members. Later, when His Exalted Highness appointed Nawab Samad Yar Jung, Military Secretary, in his place, it commenced its labour strenuously and after four sittings has considered the first batch of six cases, and submitted the recommendation for their release to Executive Council. Two of these six estates viz., Saram Jung and Shahzad Jung each yielding a revenue of a couple of lakhs yearly, which were in charge of the Special Nazim Mr. Mubaziruddin received particular attention at their present position revealed a remarkable progress in their financial conditions. Their debt of couple of lakhs each in the past six years have been completely settled with a balance of an equal amount saved in the treasury and, most of all, their income has been actually doubled. It is reported that His Exalted Highness the Nizam has several times expressed his appreciation of Mr. Mubaziruddin's great service, particularly to the Estates involved and to Hyderabad State as a whole. The Commission has now commenced consideration of the second batch of cases.

HYDERABAD PLEADERS' CONFERENCE.

Arrangements are in full swing for holding the third session of the Hyderabad Pleadings Conference towards the end of this month. This session promises to prove of a far-reaching importance inasmuch as many resolutions of a vital nature calculated to affect largely the present position of lawyers in this place would be moved therein. A new development of a rather unexpected and surprising nature has taken place in this connection. It is reported that the Police authorities are creating some unnecessary hitches in the way of its being peacefully held in the Hyderabad area. The office-bearers of the Conference it is learnt, have been served with a notice from Police Department that unless the resolutions are put before the authorities prior to their being moved in the Conference, they will not be allowed to convene it in the Nizam's territory. This would naturally lead the persons concerned who seem to be much exercised at this out of place order, to hold the Conference in the British administered area with unwholesome results.

HYDERABAD KIDNAPPING CASE.

It is not seldom that the columns of the "Times of India" have been used by its Hyderabad correspondent to give publicity to unauthentic and misleading news. Only to take the latest case, it is learnt on the best authority that the report of the Hyderabad kidnapping case published recently in that paper is incorrect to a very great extent. The Muslim and Hindu elements have been unnecessarily thrust into the incident to give it a mischievous colour of a communal nature. It is reliably understood that the very officers concerned were taken aback on seeing that news published in that paper of professedly high standard. The authoritative version of the case reveals that no Muslim was employed by the High Court Vakil to teach his daughter and even the Hindu teacher made no such overtures on her calculated to make the case so serious and worth-reporting, to the surprise of all concerned.

OSMANIA UNIVERSITY.

Considerable sensation prevails as a result of the Senate's refusal to consider the Annual Budget submitted by the Syndicate of the Osmania University, for the reason that the latter body exists since three years in an unconstitutional position. According to University rules the Syndicate must be elected every year and the authorities violated this rule by allowing the first nominated Syndicate to pull on in its original form continuously for three years. To solve the present headlock a Sib-Committee was forced which would examine the validity of the Syndicate and suggest proposals for a new election.

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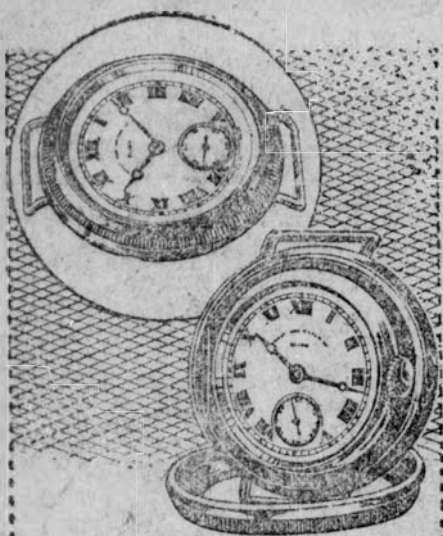
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